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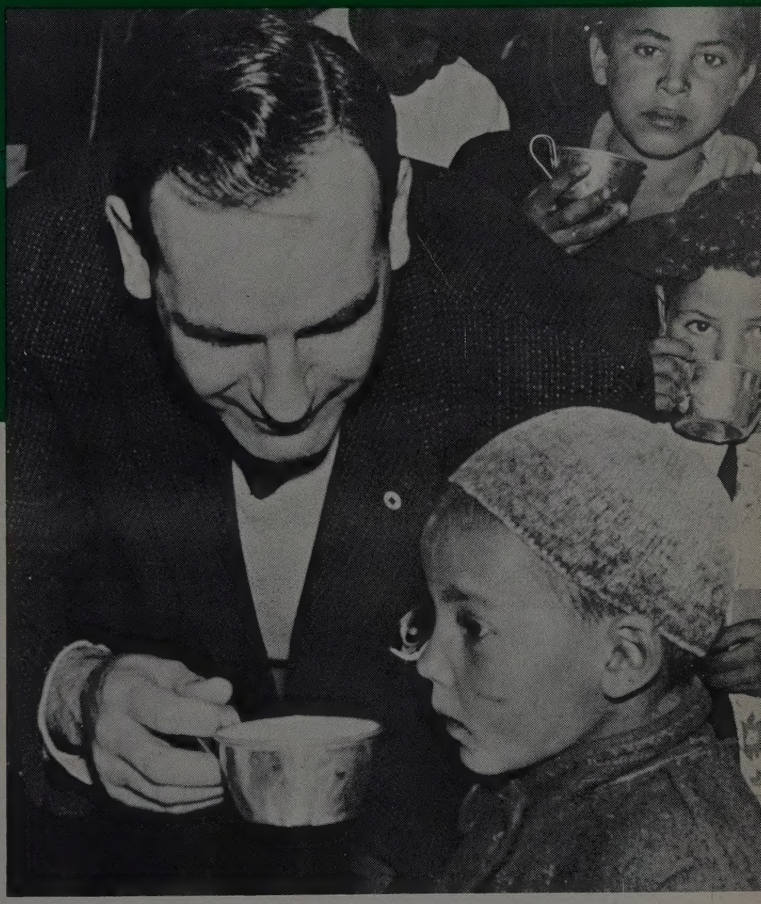

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CUP OF MILK FOR REFUGEE CHILDREN

Church relief official aids Algerian youngsters

'ol. 42, No. 16

JANUARY 20, 1960

From Where I Sit

FROM WHERE I SIT at my typewriter in the church office, all I can see from window is the savings bank across the street, a few passing cars and passing peopl but mostly the savings bank.

The bank has large plate glass windows. Inside are people filling out slips, putt money in and taking money out of the bank. The tellers wait on them.

From where I sit, unless I knew better, I might easily conclude that all that w on in the world outside of my study was putting money into the bank and takin out. But I know there is more—men are working in offices, schools are being c ducted, homes are being built, the sick are being cared for, crops are raised and go are manufactured. There are millions of other activities besides those within limited range of vision.

FROM WHERE YOU SIT in your home, you might assume that everyone is wa and comfortable, fed three meals in one day. Yet in India, at times, one meal in th days is more common.

Because we see so narrow an area, the church helps broaden our vision so may see far beyond the limited window of our own concerns. Jesus takes us e farther—he helps us know that the sick, the naked, the hungry are our brethren.

—WALTER COWE

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . . .

● ONE OUT OF TEN AMERICANS, according to recent statistics, will be a victim of mental disorder at some time of his life. Mental illness strikes irrespective of age, profession or economic status and faithful church members are not immune against it, says Pastor Carl Schindler (*page 11*). A hospital chaplain with long experience in dealing with mentally disturbed patients, he points to ways in which the church can help former patients find their way back into life in society.

● A LEADING AMERICAN WEEKLY asked one of Italy's prominent journalists a few years ago to write an article about the background of a widely publicized scandal that involved members of the Italian government and Rome society. The journalist analyzed Italy's social crisis and attributed it in part to the fact that the Reformation bypassed his country. The article was never printed. Pio Guadagno goes beyond that conclusion (*page 17*) and investigates why Protestants have made little headway in Italy. His article is a frank analysis of Italy's religious situation.

● IT'S MARVELOUS to be young, carefree and full of fun, Janet Reinbrecht told free-lance writer Betty Lawrence (*page 14*) who wrote a lively story about the ULC missionary in Africa for us. Janet, daughter of missionary parents, has seen a lot of misery but it hasn't got her down. She seems less comfortable among prosperous Americans than among the primitive natives she serves in Liberia.

● OUR COVER PICTURE is a reminder of World Refugee Year being observed by member countries of the United Nations. It shows children of Algerian war refugees receiving milk rations from Frank Hunt, Quaker relief official.

THE CHURCH IN THE NEWS

Churchmen decry anti-Semitism

Reports from Russia last year told of persecution of Jews in the Soviet Union. It didn't take the movement long to pierce the Iron Curtain and jump the ocean. On Christmas Eve a newly built synagogue at Cologne, Germany, was smeared with swastikas and slogans like, "Germans demand that Jews get out." Reports of similar incidents came from other cities in Germany and elsewhere.

German churchmen joined Chancellor Konrad Adenauer in denouncing desecration of synagogues and threats against Jewish residents. Church leaders asked Cologne worshipers to pray that "God will comfort the Jewish community in this new moment of sorrow and doubt." In a New Year's sermon in East Berlin's St. Mary's Church, Bishop Otto Dibelius termed the incidents "disgusting." Dr. Dibelius, chairman of the council of the Evangelical Church in Germany, said they were proof that the German nation has not overcome its past.

Lutheran leaders denounce bigotry

Anti-Jewish actions were denounced by Dr. F. Eppling Reinartz, United Lutheran Church secretary, in a newspaper statement issued in New York. "The only hope I have of salvation comes from the Jew, Jesus Christ," Dr. Reinartz s
"The profoundest worship of which
soul is capable has him as its sole fo
The purest motivations of my life f
from him. He is my ultimate autho
on life's nature, meaning and dest
Any malicious affront to the people fr
whom my Savior sprang I count a
honoring of his name and nature."

"Mischievous anti-Semitic propagan
should be "suppressed from the outs
World Council of Churches' officials s
Dr. Franklin Clark Fry, chairman of
council's Central and Executive Comm
tee, and Dr. W. A. Visser 't Hooft, g
eral secretary, made public a joint st
ment in Geneva expressing "deep sy
pathy with the Jewish people, with wh
Christians share a precious heritage."

Dr. Fry said he believed the outbr
was "a passing phase."

Conversion of Jews defended

Opponents of Christian missio
work among the Jews like Dr. Reinh
Niebuhr of New York are "not faith
to the Lord of the church and its m
sion," a veteran Norwegian missio
declared. In a press interview in Os
the Rev. Magne Solheim deplored
opposition of "many" theologians to Je
ish missions. Mr. Solheim has for
years been a missionary in Israel.

"Jews have no hostile attitude tow
Jesus," the missionary continued. "E
lightened Jews understand that if
church is to be true to the Gospel,
must proclaim that Gospel also to
Jews. They respect Christians most wh
they do not hide their Christian faith .
It is tremendously shortsighted to belie
that the church will gain favor in Jew
eyes by ignoring the Christian messag

Pastor Solheim said his congregation
Haifa is made up mostly of Christians
Jewish ancestry from Europe.

FRY and Dr. Lundeen listen rapt attention as Augustana er Leaguers ask about merger during question period at ention at San Antonio, Texas.

Fry calls youth to action

A religion that talks only of heaven forgets this earth does not frighten mmunists," Dr. Franklin Clark Fry 4,500 Augustana Luther Leaguers San Antonio, Texas, on Jan. 1. urches in Eastern Europe and China put under restraint because Chris- ty threatens to upset a godless order hings in this world," the United Lu- an Church president continued.

True Christianity is never meant to an escape into a dream world," he "Even if Americans do not under- d that fact, it is impressive that Com- ist nations do."

r. Fry said he was thankful he had lived in Jesus' day. "I'm exactly the of person who would have been with high priests and pharisees, defending ition. I'm thankful I can . . . get my l in true perspective."

God is moving among us now," Dr. said. Calling the young people to e discipleship, he urged "Saturate life with what the Gospel is all about be gripped with commitment."

erger plans outlined

r. Fry joined Dr. Malvin H. Lundeen Dr. Carl W. Segerhammar, president and vice president of the Augustana Church, in describing the merged church which is to be organized in 1962 or 1963. The United, Augustana, Suomi and American Evangelical churches are planning union as a 3-million-member body to be called the Lutheran Evangelical Church in America. (*For comment on the name, see page 33.*)

Dr. Wilton H. Bergstrand, Augustana youth director, told the leaguers that because of merger progress the San Antonio meeting was likely to be the Augustana League's final one. Next conference is set for San Francisco in 1963, but will be superseded by the organization of the youth group of the merged church, he predicted.

LWF to share Ethiopian radio

The powerful new radio station to be built by the Lutheran World Federation in Ethiopia will be shared with other Christian groups, Dr. Sigurd Aske revealed. Dr. Aske, associate director of the federation's department of world mission and head of the radio project, said an agreement had been reached with the Near East Christian Council to share broadcast time. Other groups, including the Ethiopian Orthodox Church and the

International Lutheran Hour, will also be invited to use the station's facilities, he said.

Aim of the station is to "proclaim the Gospel of Jesus Christ" and participation of other groups will help it "more adequately fulfill its purpose," Dr. Aske said.

Under the agreement, the Near East Council will drop plans to build a separate station of its own. Aiding the council is the U.S. National Council of Churches, which will help raise funds for a second 50,000-watt transmitter, erection of five supplemental studios in other countries, and training nationals to take over the station's programming and technical work.

The $400,000 LWF project is expected to go on the air by Christmas, 1961. Its studios and transmitter are likely to be in Addis Ababa or Asmara. It will beam religious and cultural programs to wide areas of Africa and Asia.

Record church budgets expected

Budgets and contributions will reach an all-time high in 1960, forty stewardship officials at the annual All-Lutheran Stewardship Conference prophesied at St. Louis this month. They cited as reasons for a continuing uptrend in giving the rising national income, increasing numbers of contributors because of church membership gains, and higher per capita gifts as the result of stewardship education.

Dr. J. E. Hermann, Missouri Synod stewardship counselor, warned the group that a one-shot every-member-canvass was not enough. "To be effective the stewardship program must be carried on the year 'round in the congregation." Other speakers urged that three every-member-visits be held each year and that synodical budgets be set well in advance through long-range planning.

Dr. Henry Endress, ULC steward director, urged a "fresh approach" in use of audio-visual aids in steward programs. Films shown in church b ments no longer draw people away f their television sets "unless the films related to vital, specific subjects," he s

Lutheran colleges list gains

Thirty-one colleges and universi operated by Lutheran churches in U.S. and Canada have a current enr ment of 44,223 students, Dr. Gc Wickey, executive director, reported the 50th anniversary convention of National Lutheran Educational Con ence at Boston last week. An additio 3,025 students attend church-rela junior colleges.

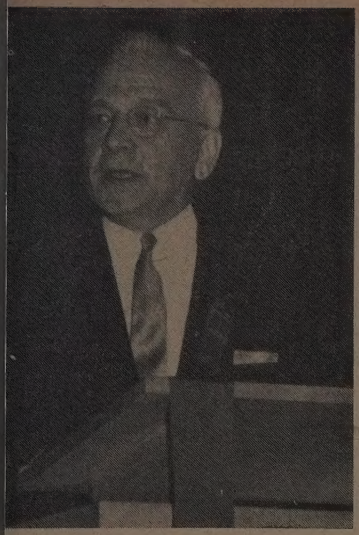
United Lutherans, with twelve colle and two universities, account for nea half the total with 16,571 students. I gest enrollments are at Wittenb (3,101), Wagner (2,149), and Get burg (1,895). Ten United Luthe seminaries have a total enrollment 1,300 students.

Two-thirds of the students attend the church-related colleges and univ sities are Lutherans, Dr. Wickey report Roman Catholics make up 4.37 per c of the total, with 1,518 students.

The conference, organized in 19 represents 23 theological seminaries, colleges and universities, 19 junior c leges, two deaconess training schools, t boards of higher education and one e cational foundation. Nine Luthe church bodies are included.

Dr. Wickey in new role

The report was Dr. Wickey's first full-time executive director of the con ence. He had previously served on a v untary basis and is the NLEC's first f time executive. He took office on Dec



REPORT FROM A NEW OFFICE
Dr. Gould Wickey

n he retired after 30 years as execu-
secretary of the United Lutheran
rch's Board of Higher Education.
ing Dr. Wickey's period as executive
he ULC board, the church completed
successful Christian Higher Educa-
Year Appeal, which has resulted in
t expansion for almost all ULC-
ed colleges and seminaries.
efore joining the ULC board in 1929,
Wickey had been president of Car-
e College. Earlier in his ministry he
ed congregations in North Dakota
Washington, D. C.

rt upholds birth control ban

fforts to change or repeal Connecti-
s 80-year-old law banning the giving
any birth control information had
n repulsed in the state legislature. Ro-
Catholic legislators and organiza-
s supported retention of the law. A
lar law is in effect in Massachusetts.

In 1943 court action to challenge the law reached the U.S. Supreme Court. The court dismissed it on a technicality without considering the law's constitutionality. This month it looked as if the Supreme Court would be asked to consider the matter again.

Court action was initiated last year by Dr. C. Lee Buxton of the Yale University medical faculty and three married couples who claimed that the law threatened to deprive them of life, liberty and property, in violation of the U.S. Constitution. One of the plaintiffs, a 25-year-old housewife, said pregnancy in her case "would result almost inevitably in death." Dr. Buxton, a gynecologist, argued that the law was an "unreasonable restraint" on his right to practice his profession.

Connecticut's Supreme Court ruled the law "a constitutional exercise of legislative power" and said it could not "usurp the power of the legislature." An appeal to the U.S. Supreme Court was expected.

Cardinal unworried by birth rate

Cardinal John O'Hara of Philadelphia took up the cudgels for Roman Catholic opposition to birth control in a Christmas message. Calling the term "population explosion" a "bogey man," he charged that advocates of birth control were "turning away from the Bible to fish in the muddy waters of opportunism."

"They must know that in this country only (Roman) Catholics and Negroes show an extraordinary increase in births —the latter about 60 per cent and the former 100 per cent over the totals of fifteen years ago. Are those who want to supplant divine wisdom by their own planning disturbed by this? Leave us to God. We ask no sympathy," he said.

The cardinal referred to birth control efforts in overpopulated countries abroad as "biological warfare."

Aid for church hospital opposed

A suit to halt use of public funds for construction of a Maryland hospital that will be operated by Roman Catholic nuns was filed in Montgomery County Court by a group of taxpayers. The suit involves ten acres of land worth about $140,000 which were given by the county to the hospital association. The institution was to be conducted by the Sisters of the Holy Cross, a Roman Catholic order.

The hospital will impose a "sectarian code of medical ethics" on all doctors and patients, particularly in fields of birth control and therapeutic abortion, the suit charged. Violation of the order's strict rules against any birth control advice or practices would result "in the dismissal of the violator from the privileges of the hospital," the complainants charged. They said the Roman Catholic code violated the 1st and 14th Amendments to the U.S. Constitution and the Maryland State Constitution.

In Albany, New York, a Roman Catholic hospital had dismissed from its staff a physician because he served on a Planned Parenthood Association committee. St. Peter's Hospital officials said membership on such a committee was "contrary to the principles of a Catholic hospital." Asked to investigate the hospital's action, the State Commission Against Discrimination refused. Elmer A. Carter, chairman, said the commission "has no legal jurisdiction over religious organizations."

Jersey City bond issue contested

Protestants and church-state separation groups had protested vainly five years ago when Jersey City turned its multi-million dollar medical center over to Roman Catholic Seton Hall University. The city has a large Roman Catholic population. The university was given a 50-year lease, soon afterward opened a co of medicine and dentistry in the nicipally owned structure. New Je Supreme Court in 1957 refused t validate the lease, though complai charged that bids for rental of the c had not been publicly advertised and the arrangement violated constitut guarantees of church-state separatio

The Jersey City Association for S ration of Church and State renewe court action in 1957 when it was closed that the university had not paying the contracted rental for the ter. School officials then reached a c promise with the city on the rental ments.

Last month the association mad third try. It asked the state court block a $550,000 city bond issue b floated to provide new medical and de laboratories for the Roman Catholic versity. Such use of public funds "c stitutes a violation of the New Je Constitution, which prevents the use public money and public credit for vate use. And it is against both our s and the United States constitutions, wh are very clear on the principles of separation of church and state," s Solomon Golat, the association's attorn

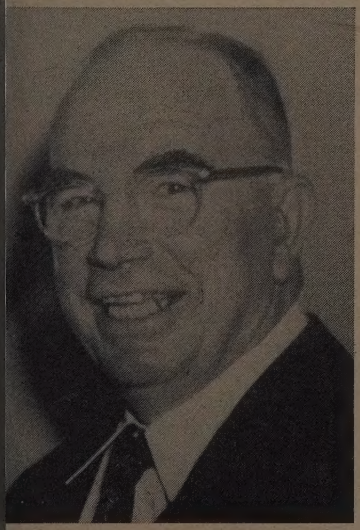
Kennedy questions religious issue

Sen. John F. Kennedy of Mas chusetts, first Roman Catholic to s seriously the Democratic Presiden nomination since Alfred E. Smith's t successful campaign in 1928, told Washington news conference that the ligious issue is "of less interest to voters than to the politicians." He c ceded that it was likely to be "a mat of discussion in the campaign."

"There is really only one issue involv in the whole question of a candidat religion," he said. "That is, does the c

e believe in the Constitution? Does elieve in the First Amendment? Does elieve in separation of church and ? When the candidate gives his views hat question—and I think I have my views fully—the subject is ex- ted."

e added, "The Constitutional Conven- settled this question to my satisfac- and I hope to the satisfaction of all Americans. I see no value in dis- ng a matter which is so ancient when are so many issues in 1960 which oing to be important."



BISHOP G. BROMLEY OXNAM
Sincerity without freedom?

xnam fears church control

nator Kennedy is a "sincere, able on with a very fine mind" but might be "free of Roman Catholic hier- ical control" if he were elected Presi- , said Methodist Bishop G. Bromley am. In Baltimore for the celebration he 175th anniversary of Methodism he U.S., the bishop added, "The Roman Catholic hierarchy does not believe in religious freedom as we know it, and the restrictions on Protestants in Spain is just one example. I don't like these limits on religious freedom, and that worries me."

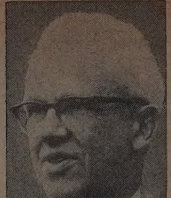
Bishop Oxnam questioned Sen. Kennedy's "independent judgment" because of a "report that he had canceled an interfaith speaking engagement because a cardinal had insisted that he do it. Whether he would be independent of hierarchy pressure is a question that Protestant and Jewish voters would have to weigh."

(Bishop Oxnam's reference was to a charge by Dr. Daniel A. Poling, editor of *Christian Herald,* that Sen. Kennedy had in 1950 yielded to a Roman Catholic cardinal's orders that he cancel a scheduled appearance at a Philadelphia banquet held to raise funds for the "Chapel of Four Chaplains." The chapel on the Temple University campus is a memorial to four chaplains including a Roman Catholic and a Jew—who perished in the sinking of the U.S.S. *Dorchester.* One of the chaplains was Dr. Poling's son. Dr. Poling said Cardinal Dougherty had asked the senator not to attend. Sen. Kennedy has not commented on the charge, but a spokesman at his Washington office has termed the story "inaccurate.")

And so forth

Protestant and Roman Catholic churches are growing to look more and more alike, Dr. Arland A. Dirlam, American architect, told a meeting in Switzerland.

Sunday Lutheran services in Denmark will start hereafter at 10:30 A.M. instead of 10, the Copenhagen radio said. The reason: "People like to sleep a bit late on Sunday, the only day they can do so."



WASHINGTON

By ROBERT VAN DEUSEN

NUCLEAR TEST BAN?

PRESIDENT EISENHOWER had a hard decision to make on his return from his world tour. The talks between Soviet, British, and American representatives at Geneva on the halting of nuclear tests were dragging endlessly without reaching agreement. Meanwhile, the temporary ban which the U.S. had imposed on its own testing program was due to expire on Dec. 31.

The tough question which had to be faced was whether U.S. nuclear tests should be resumed. There was strong pressure from within the administration in favor of starting the tests again. Atomic Energy Commission officials felt that further testing was needed to perfect small "tactical" atomic weapons for use in limited wars.

Military advisors pointed out that the longer the Geneva conference continued without final agreement, the harder it would be for the U.S. to resume unilateral testing. This, they charged, would be giving the Soviet Union exactly what it wants—a cessation of nuclear testing without the inspection and policing which the U.S. has been demanding.

The conduct of Russian representatives at the Geneva talks gave strength to this claim. After fourteen months of haggling, the basic principle of mutual inspection had not been accepted. Minor concessions had been made, but on the main issue the Soviets held firm. T latest stalemate came about when R sian scientists rejected American and B ish studies that showed that it is diffic to distinguish between underground n clear tests and earthquakes.

World opinion

ON THE other hand, the President h just come back from his eleven-nati trip during which he was acclaimed as champion of peace. Knowing the inter opposition to nuclear testing among t uncommitted nations, he could be su that a decision on his part to resume U tests would shatter that image.

The strong feeling that had been d played in the United Nations again France for planning to test an atom bomb in the Sahara desert was an e ample of what might be expected if t U.S. ended the breathing-spell in t nuclear race. Vigorous sentiment h built up in the U.S. as well, in favor continuing the voluntary ban.

AFTER WEIGHING both aspects, Eise hower decided on a compromise. H announced that nuclear tests would n be resumed for the present, but that th U.S. would feel free to start the tes again at any time if the situation wa ranted. He criticized the obstructioni tactics of the "politically guided scie tists" who represented the Soviet Unio at Geneva. This was a clear warning Moscow that the tests might be resume if some reasonable conclusion about system of inspection was not reached.

If the Geneva talks drag on unt March 15, the issue of halting nuclea tests may be placed on the agenda of th ten-nation disarmament conference whic convenes on that date. If France's firs bomb should be exploded in the mean time, the problem of atomic control ma get top billing.

WHY DO PEOPLE BREAK DOWN?

WILL MENTAL ILLNESS soon join the ks of conquered diseases? Will schiz- irenia become as rare as smallpox l yellow fever? We would be in a bet- position to answer this question if we w more about mental illness.

Paradoxically, psychiatrists know much re about the treatment than the cause mental illness. State hospitals, until ently mainly custodial institutions, ve changed into busy treatment centers hin the last two decades. Shock thera- s can now interrupt the course of some ntal ailments and prevent an acute ack from developing into a permanent ability. Tranquilizing drugs relieve nfusion, panic, despondency more ef- tively than any other remedies pre- usly available.

The routine in the state hospitals has anged. Organized recreational pro- ams dispel the boredom that used to prevail. Meaningful work assignments, social case work services, crafts and hob- bies help patients to regain a temporarily lost contact with reality.

Physicians, psychologists and chaplains meet with patients individually or in small groups and discuss their problems with them. An attitude of cautious optimism, a staunchly maintained conviction that "the mentally ill can come back" per- vades the modern mental hospital and it produces results.

WHEN WE ASK WHY people break down we enter upon a field of spirited contro- versy. The organicists believe that mental ailments are break-downs of body func- tion; the analysts insist that mental ill- ness denotes failure to pass successfully through various stages of ego-develop-

BY CARL J. SCHINDLER

ment; the followers of Adolf Meyer seek the cause of mental breakdowns in unusually difficult life situations. There are many other schools of thought on the subject.

A practical and pertinent question concerns the role of religion in the prevention and cure of mental illness. Can we claim with some justification that a firm faith will support an individual against the blows of fate so that he will "not sorrow as others who have no hope"? Are there recuperative forces within the Christian faith itself which will aid and speed recovery once a breakdown has occurred?

Theoretically we should be able to answer "yes." If we really believed that our heavenly Father who feeds the birds and clothes the lilies will do much more for us we should not be overwhelmed by unspeakable anxiety. Genuine faith in the sacrifice of Christ on Calvary should be the perfect antidote for guilt and self-condemnation.

UNFORTUNATELY THE PSYCHE does not respond automatically to the appeal of the gospel. Faith encounters opposition when it confronts the individual.

Some obstacles originate in the body itself. Changes in glandular or circulatory function can produce self-recrimination, anxiety, tension, even the notion of having committed the unpardonable sin. Yet these feelings cannot be relieved by religious assurances in any form. They are the result of organic factors and call for somatic treatment in the form of shock or chemotherapy. In the vast majority of cases, however, failure to respond to the gospel is not due to physical causes but lies in the personality itself.

Our personality is the sum total of our past experiences. Not all previous experiences contribute to the formation of personality. Only those which were usually strong or sufficiently severe l permanent imprints. Psychologists s of them as traumatic experiences.

The loss of a parent, a realizatio being unwanted, severe fright, harsh undeserved punishment, can have a long effect. The psyche then forms a tective covering to guard against a r tition of the painful experience.

This protective layer may manifes self as cool indifference towards oth If people mean nothing to me their jection can no longer hurt me. It take the form of boldness and disreg of the rights of others. I will jump them before they can jump on me.

It can lead to constant worry and fe ful preoccupation with the future. I s fered an irreparable loss once; what gu antee do I have that it will not hap again?

WHEN THE GOSPEL confronts such individual with its claims and assuran these hidden defenses are mobiliz They warn the individual not to let do his guard. He knows that these gua are cumbersome, ineffective, uncomfo able but he is afraid to part with th for fear that without them he will ag be as defenseless as he was when t original injury occurred.

It is in this area that the struggle b tween fate and faith must be foug The individual must slowly and painfu re-learn to trust, just as a person with broken leg must re-learn to walk.

Even more important than isolat traumatic incidents is the succession daily childhood experiences which we c training, education or habit. The chi is brought up to conform to a patte which his elders consider desirable a worthwhile.

The variety of patterns is practica

mited. The parents may have been d, insisting on inflexible rules even in al matters and any deviation from the rnal pattern is afterwards experienced uilt. Such people become perfection- against their own inclinations.

hey are critical of others because r internal inhibitions make it impos-

CARL J. SCHINDLER is pastor of St. Paul's Church in Wilkes-Barre, Pa. Born in Germany, he graduated rom Philadelphia Seminary (STM n 1930) and studied psychology at he University of Pennsylvania. He's been serving the Wilkes-Barre ongregation since 1930, has been haplain at a local state hospital ince 1941. Pastor Schindler has written two books for Muhlenberg Press (*The Pastor as Personal Counselor* and *Adventure for Two*) nd has translated from the Ger- nan, also for Muhlenberg Press, Bishop Hanns Lilje's *Luther Now* nd Werner Elert's *Christian Ethos*.

sible for them to enjoy the freedom which others have. They find it most difficult to comprehend what it means that "Christ has made us free." They can agree to it intellectually but emotionally they remain legalists, too often Pharisees.

PARENTS, IN RESPONSE to their own emotional needs, often transform a child into a creature who is a stranger to himself. A father always wanted a boy but a girl was born instead. He will raise this daughter to be "a pal," he will take her on hunting and fishing trips, he will encourage her to participate actively in sports until the girl finds it difficult, perhaps impossible to develop a proper image of herself.

To preserve an old world cultural heritage is a fine thing, but immigrant parents can do it in such a way that the child fails in his self-identification as a member of American society.

Each person becomes the kind of man or woman he or she is as a result of these endless combinations of circumstances. No two people, not even twins, are alike because life never impresses two people in exactly the same manner. Faith, too, must necessarily be gained by each individual to meet his individual needs. It is not real until it enters into all the recesses of his personality.

IF WE ASSUME that church members are more sincerely dedicated to the Christian faith than those outside the church, it should follow that church membership provides some defense against emotional disturbance and mental illness.

Statistics do not support such claim. Mental illness is a world-wide phenomenon which affects all members of the human race. The involutional depression of a Chinese coolie is not different from the same affliction in a Wall Street broker.

That does not mean however that there

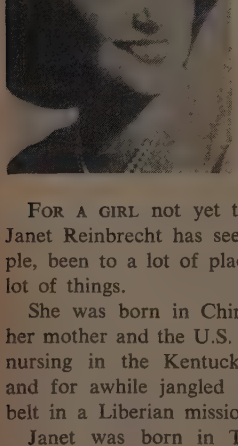
is no difference between the emotional stability of a Christian believer and a person who is indifferent or hostile to the gospel, though the difference cannot be shown statistically. We do not know, for instance, how many people have refrained from taking their own lives because their faith in a Creator and Protector of life blocked this final gesture of despair.

How many people who have borne their loss of a loved one in trusting submission to the will of God would have slipped into a deep depression without that faith? Even severely disturbed paranoid patients (suffering from delusions of persecution) have said that they could never inflict physical harm upon imaginary tormentors because violence is contrary to their religious training.

Church membership, provided a c gregation is alive to its Christian resp sibilities, can ease the path of the charged mental patient. Many comm ties have associations of former me patients, often called friendship cl which provide social activities in wh discharged patients can participate w out fear of discrimination or rebuff.

How much better the church, the co munion of believers, can serve in t capacity! To take one's former place choir, Sunday school, or Brotherhood often been a thrilling and helpful exp ence for a discharged patient.

Christianity is no "specific" in the b tle against mental illness. In the per of the Lord Jesus Christ however all us find that love, forgiveness, and h without which life becomes unbearabl



PORTRAIT OF A MISSIONAR

Janet Reinbrecht Is in Love with Life

For a girl not yet thirty years old, Janet Reinbrecht has seen a lot of people, been to a lot of places, and done a lot of things.

She was born in China, schooled by her mother and the U.S. Navy, practiced nursing in the Kentucky hill country, and for awhile jangled 16 keys on her belt in a Liberian mission compound.

Janet was born in Tsingtao, China. Her father is the Rev. Charles Re brecht, ULC missionary in Hong Kon her mother a much sought-after speak

Like most missionary children b outside America Janet was educated her mother. Later her education broa ened by leaps and bounds. During t war the Armed Forces set up schoo

By Betty Lawrenc

ed by Russian, American and French
ners.

e came to the United States in 1948
ke the five-year nursing program at
University of Pennsylvania. After
ving her degree she went into Fron-
Nursing Service which took her into
Kentucky hill country.

ised in a religious atmosphere de-
people were nothing new to Janet,
now, instead of isolated instances,
saw a whole community living a
stian life. The deeply spiritual Ken-
y mountain people went to work on
t, instead of the other way 'round,
so she went into full-time missionary
and back to school.

RST CAME a course in midwifery (in
ucky this was pronounced mid-
ry). Next came Biblical Seminary
lew York City, and, that finished,
enrolled for the six-week foreign in-
rination course at the Missionary
erence (now Ecumenical Study Fel-
hip) at Allegheny College, Mead-
Pennsylvania. In October, 1955,
eft for Liberia.

net, still on the sunny side of the
ties, was all fiery enthusiasm, but
she arrived, instead of nursing the
rians, her first patient turned out to
missionary, the Rev. Ernest Floth-
r. This wasn't too bad. It gave her
to visit the different mission sta-
tions. Within six months she was stationed at Sanoyea, a well-known but often mispronounced name. It's Sawn-ee-yay, says Janet, who ought to know.

LIBERIA, like all of Africa, she says, is difficult to put down on paper. What is true of one tribe is not true of another, and what was true when she left Africa, may not be true when she returns. The people in her tribe were modern enough to accept 20th-century medical assistance, but so backward they had not yet discovered a use for the wheel—except to use it as a hoop.

In fact, they loved to play. In America, Girl Scout leaders and Sunday school teachers take pains to interest children in acting out skits, but this comes naturally to the bush people, says Janet. They love storytelling and always act them out.

There will be, for instance, a court scene, complete with judge and jury. But who wants to waste this beautiful day in a dreary court room? Over there in the grass is a group leaping and dancing—distracting, to say the least. The judge sends a lawyer to tell them to stop. The lawyer is pulled into the game, for resistance he has none. The judge sends a second man to bring back the first. He, too, joins the dancers. And so on until everyone is pulled into the frolic.

In another acted-out story, a child is sent to the creek for water. Another is

sent to bring back the first child, until all are pulled into the game by the river.

This does not mean, says Janet, that the natives teach playing while the work lies undone. There simply is more time for play. Natives are not hemmed in by responsibility as we are. They farm their ground twice a year and that's about that. The essentials are few.

JANET FELL IN LOVE with these simple people who, when they accepted Christ, made wonderful, practicing Christians. Better than we, she says gravely.

When she first received charge of the mission station she was required to carry on her person 16 keys, all day long. All supplies used by the natives in maintenance were locked up.

Janet had to unlock the cupboards each time something was needed and dole out supplies. The missionaries had so much work no one had bothered to change the system.

But Janet thinks for herself. We preach God's love and trust, she said, then lock everything up. She tossed the 16 keys on a bureau in her room and announced that when something was needed, here were the keys—go and get it. In the two years of her residence not one native betrayed her trust. The Christian way is more than just talking, says Janet.

WHAT DOES SHE THINK of her own country, seen through eyes that have seen so much? Young herself, she thinks of our young people and believes that we have not been fair to them.

We do not challenge them with real life. Our wall of materialism is all around them. They are concerned with life, but the facade of life we have set up does not permit deep questioning. We do not give our teen-agers enough responsibility, and especially not in the chu

The preachers, the directors of ed tion, all are busy setting up plans, in only a few churches are the yo permitted to plan for themselves. Usu adult advisors are as much in the wa pillars in a movie theater. We love young people, Janet concludes, but don't trust them.

In the African bush, says Janet, w you go on hikes, everyone must be constant guard against the "soldier" who march in rigid columns and frightful. If you step on them and s ter their columns they will destroy eve thing in their way to get back in line

In the United States we have no dri ants, but we have systems of life just devastating. We are so busy giving kids automobiles that we haven't time teach them road courtesy. Janet was much impressed by the way our you people are raised.

BUT THAT, says Janet, is our proble Hers is in Liberia. Right now she busily packing and getting ready to turn. Her next assignment is to ta over the Nurses' Training School at Z zor. She will teach student nurses w will, in time, also teach.

The world Janet has known is t kind of a world, filled with needy peo crying for help: in China, during the w years; in the Kentucky mountains, in L beria where men have been known carry the wheelbarrow on their heads.

It's marvelous to be young, carefr and full of fun, says Janet; and it's m velous to be raised in the U.S.A. B not all the world is the U.S.A. Sh going to where the helping hands a needed. And between nursing, teachi the Christ life, and making sure she liv it herself, there are also times when sh can have fun.

Noon crowd in St. Peter's Square

ıe Reformation didn't get here:

Italy Pays the Price

Pio Guadagno

HE REASON why Protestants are still a minority in my country is that the sionaries" who have invaded Italy, ly from across the Atlantic, belong he fringe sects of Protestantism—ecostals, Jehovah's Witnesses, Chris- Scientists and others—who have abandoned the fellowship of tradi- l Christian churches. Yet to the age Italian they represent the shock- of Protestantism as it exists out- their country.

They go into the homes of Italian people long estranged from the Roman Church and longing for a re-interpretation of the Christian faith that would allow them to realign their religious beliefs with the reality of life as they know it. What they get from the "spokesmen" of enlightened Protestantism are promises of miracles and prophecies of the end of the world.

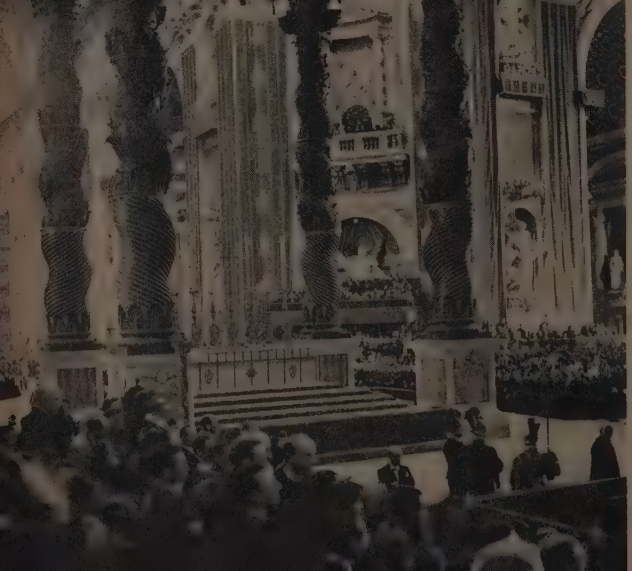
It seems that these self-appointed agents of the Holy Spirit hope to arouse some sort of religious hysteria. Although foreigners think of the Italians as highly

emotional and unstable people, they are in fact level-headed and down-to-earth, and religious hysteria is farthest from their minds and inclinations. Also, if that's what they wanted, they could get a full supply of it from the Roman Church. The fact that the fringe sects have little or no success in Italy is a credit to the Italians. The fact that the representatives of the sects attribute their failure to a lack of spiritual interest on the part of the Italians is no credit to our visitors from abroad.

IT IS SURPRISING that despite the doings of the sects, the attempts of Hindu, Buddhist and Islamic missions to gain a foothold in Italy and the existence of countless masonic, theosophic and spiritualist cells of Oriental or American inspiration, there is a bona-fide Protestant movement in Italy today. Waldenses, Methodists, Baptists and recently also the Lutherans have been making headway. This is remarkable in view of the fact that the average Italian will identify any non-Roman religious group with the lunatic fringe of Protestantism.

According to the government census, Italy, with a population of 48 million, has 80,000 Protestants today. Impartial observers of the religious scene set the total of people attracted by an evangelical Christian faith and attending Protestant services even without acquiring membership status at 300,000. It might be higher. The Roman Church counts any person baptized by a Catholic priest as life-long member of the Roman Church nomination regardless of participation in the life of the church.

There are therefore no reliable statistics of church membership in Italy. According to Cardinal Giuseppe Siri, Archbishop of Genoa, the number of practicing Catholics varies from 20 to 80 per cent of the Italian population.



Crowd in St. Peter's awaiting appearance of the Pope during beatification service

The Luther

Pio Guadagno, 55, is a long-time Vatican correspondent of Italian newspapers. A native and resident of Rome, he believes that Italy's greatest tragedy is the fact that it was by-passed by the Reformation. He has cooperated with various Italians trying to establish an Italian National Church, contributes regularly to the periodical of the Evangelical Lutheran Church in Italy. This article is an authorized adaptation from the Italian by Robert E. Huldschiner.

ost Italians will agree that 20 per cent not the lowest but the top margin. aly's Roman Catholicism may present granitic facade to the outsiders. In ct its structure reveals deep cracks. Its undations are sagging.

THE CHURCH FINDS ITSELF in a diffi-lt spot in the recruitment of men for e priesthood. Most seminary students day come from low-income groups cause seminaries offer an education ge-of-charge and an assured profes-onal status in the future. Even so, only e third of the recruits actually get to e point of theological studies. The aditional leadership of the Church me from the aristocracy and the mid-e class. Both have drifted away.

More and more priests are taking the esperate step of leaving the priesthood. nder the terms of the Lateran Pact, at makes them social outcasts. The ateran Treaty was signed in 1929 by e Fascist government. It was retained y the Constituent Assembly after the ar even though it violates the very undation of Italy's democratic consti-tution. The Treaty contains a provision which makes it illegal to employ a former priest in any position that would "put him in contact with the public." That despite this stranglehold on the priests, 6,000 of them have renounced their vows is perhaps the best commentary on the religious situation of the "Cradle of Christianity."

There are dissenters, even outspoken rebels, also among the clergy and monastic communities. Florence is reviving its medieval tradition of rebellion against the Roman hierarchy. The Christian Democratic Party and the lay arm of the Church, Catholic Action, look for new answers which Rome seems reluctant to supply. Even in the north-Italian Veneto region, stronghold of Roman Catholic piety, there are signs of unrest.

THE LOSS of the Vatican's religious pull has been offset by its gains in political stature. It used to be that the Vatican derived its political importance from its religious strength. Today the two poles are inverted.

The fall of Fascism gave the Vatican a unique opportunity in Italian politics. It remained as the one surviving organized force in a defeated country. It was ready to take over and it did. Christian Democracy gained through the weakness of the many little parties which, together, outnumbered the Christian Democrats but spent their strength in fighting each other.

BUT IN THE political game of parliamentary rule the Vatican has to maneuver constantly to keep control of the situation. Since the fall of the late Alcide De Gasperi, the Vatican's Number One politician, the government has been run by Rightists and Leftists without ever slipping from Christian Democratic control. Whenever one wing of the party

gains excessive strength, the Vatican will swing its support to the opposing faction. There will be a government crisis, a new premier appears on the scene who will in most instances be the man ousted just a year ago from the same position, and the game starts all over again.

ONE OF ITALY'S greatest statesmen of the 19th Century, Camillo Cavour, told the Congress of Paris in 1855 that the Vatican is "an element of disorder" which needs to maneuver on the political scene to maintain its power. It still is. It is not the bulwark against communism it pretends to be. It forces Italy into a permanent state of political instability which ultimately only serves the interests of communism because it prevents moderately progressive forces from asserting themselves.

If Italy had a truly Christian church, in the traditional meaning of the word, the Vatican would lose most of its influence; its might would reveal itself as a colossal bluff. Its religious impact would be reduced to the actual strength devout Roman Catholics could muster and its political importance would fade.

But there is no such stabilizing force in our country and so the middle class, even though no longer attracted by the religious message of the Church, looks to the Vatican as an insurance against dictatorships of the Fascist or Communist variety.

THIS IS AN ironic fact. Because it was through Fascism that the Vatican made its peace with the secular state of Italy whose claim on Rome it had never recognized. It was through Fascism that Italy recognized the legal existence of the sovereign state of Vatican City within the boundaries of its own capital. Italian tax money paid for the Vatican's rehabilitation by Mussolini's orders. The Vatican was a solid ally of Italy's F cist government in the past.

Obviously, the Communists know and draw their conclusions. Commun and left-wing Socialists were once d spoken foes of the Church. They n still be but they keep their opinions themselves. Communists have made clear that they are ready to concede religious field to the undisputed cont of the Vatican as long as the Vatic does not interfere in Italian politics. T Vatican, of course, would never ag to such a bargain under present con tions. But the Communists have lo range plans.

AN ITALIAN Protestant spokesman w asked Italy's Communist boss, Palmi Togliatti, whether his party would ready to recognize the right of Eva gelical churches to operate and expan was told that communism would n bother with the small religious orga zations because they had no followi among the people and that Communis would concern themselves only wi establishing some sort of tacit unde standing with the Vatican as long as exerts influence on the rural masses.

This is the precarious balance of poli cal and ideological forces that gives th Vatican a key position in the life of th Italian nation. No one party or grou can challenge it for fear that opposin forces might benefit from the collap of the existing order.

But political expediency is no subst tute for a foundation on which a countr can build and develop. And the fact tha political expediency at home and a lac of information abroad has kept one o the first Christian countries in the worl in the shadow of prejudice and religiou ignorance is a tragedy for which we the Italians, are paying the price.

Equipment of Peace

An entirely unbelievable story

By Walter A. Kortrey

ONCE UPON A TIME an ordinary man lked down an ordinary street and sud-nly, before him on the pavement, he v a pair of extraordinary sandals. They re lying there like footprints, one be-e the other, as if someone had just pped out of them.

They were not old, but they were the d of sandals the ancients wore. You n't see them today except in Greek ys and in the motion pictures of Cecil DeMille.

But here they were on this 20th-cen-y street, and the man was fascinated. knew it was foolish, but he felt an erwhelming compulsion to try them on. He looked to see if anyone was watch-g and then quickly pulled off his shoes d slipped into the sandals. This done, looked around again to see if some-e had noticed his strange behavior. e street was empty and he walked on. The sandals were extremely comfort-le—neither too loose nor too tight. ey seemed custom-made for him.

HE PASSED the schoolyard where he v the two boys fighting. Ordinarily he uld have been too busy thinking about s own affairs to notice them. Certainly wouldn't have bothered to stop.

But this being an unusual day for this dinary man, he did stop to ask them at was wrong. There wasn't really anything wrong, the boys discovered as they started talking, except that they had felt like fighting.

Well, said the ordinary man, boys do fight once in a while, and there is no harm done if afterwards they know how to make peace.

The boys grinned and made peace. And the man walked off with a funny feeling and a selfconscious smile. "Now what made me do that?" he thought.

I GUESS HE STARTED getting suspicious about those sandals when he passed Bill Fisher's house. Bill was sitting there, on the front porch.

Now, I have to tell you about these two. Bill Fisher was the ordinary man's "across the street" neighbor, but they weren't buddies. He privately called Bill "flannel-mouth Fisher" and there's no telling what Bill called him.

At the moment they weren't speaking to one another. Their wives weren't speaking either, and their kids were forever in one another's hair. No one could remember what it was all about. It was just an accumulation of little things.

Well, ordinarily on a day like this, he would have passed Big Bill in cold silence, but today it was different. He found himself walking up to Bill's porch and heard himself say: "Bill, I've been acting

silly. Let's bury the hatchet and say hello to each other."

Now, if this were a Sunday school lesson, Bill Fisher would have said: "You're right, neighbor, let's make peace and be friends."

But this is not a Sunday school lesson. This is the story of an ordinary man on an ordinary street and d'y'know what Bill Fisher said? He said, "Well, it's about time, wise guy!"

It was at that moment that our man began to wonder about the sandals. In the past, such a slap in the face would have made him see red. He would have answered in kind. But this time he hesitated only a moment. Then he forced a smile and said, "Well, let's try anyway, Bill. Come on over and watch the fights tonight."

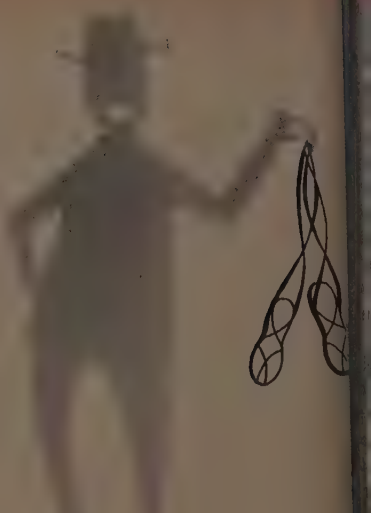
A LITTLE LATER he sat down in his favorite chair at home being thoroughly confused and on edge. What on earth was happening to him? First at the playground with the boys, then with Bill Fisher . . .

He couldn't get his thoughts all thought out because his wife came in and almost dropped the tray with the dishes when she looked at his feet. He still had those sandals on.

But before she could ask and he could explain, the telephone rang and he went to answer it.

At the other end of the line was the man's brother-in-law, Ed. Now I better explain to you that things between the ordinary man's wife, who's really a very sweet girl, and her sister Millie—the one married to Ed—were about as glacial as the temperature at the North Pole on Dec. 31.

It all went back to the times when the girls' mother was sick. The ordinary man's wife had cared for her mother



while the ordinary man had paid ever bill from the doctor and the pharmaci and the hospital. Millie had brough candies on Mother's Day.

I suppose you get the picture. An way, after the mother had died, thin didn't thaw between the sisters, especiall not after the wrangle over the few do lars the mother had left after expense for the funeral had been paid. This wa when the ordinary man and his wife ha "written Ed and Millie off."

WELL NOW, here was Ed on the tele phone and there was a catch in his voic as he said, "I just thought you'd like t know . . . Millie goes to the hospital to morrow. It's a tumor."

If he had received this call yesterday he was afraid to think of what his reac tion would have been. But today was different. He tried to comfort Ed as best he could and after he said goodby

vent straight to the kitchen to tell his

e watched her face and he saw the
ness come into her eyes and her lips
en with bitterness. And he under-
d, but he heard himself say, "Honey,
ie was thoughtless and selfish. But as
as we keep going like this, we'll just
r come to an end of it and it isn't
g to help any of us. Let's try to
e up."

nd then he added those incredible
is. "May be," he said, "this is what
Lord wants."

E FELT THE BLOOD rush to his head
made a hasty exit. Then he fell down
is chair and started thinking. What
happening to him? He'd never talked
a preacher before and he didn't in-
to start now.

he point was that he hadn't said
e words as preacher words or Sun-
school stuff but because they had
e to him as a logical thought se-
ce—the way he would look at the
see the rain clouds and get an um-
la.

ut why? As he sat there, his legs
ched half-way across the living room
rug, he noticed the sandals again.
sandals . . .

nd then it came to him. The thought
ence, the logic of it all stood clear
is mind. Yesterday in church, the
or had talked about St. Paul's letter
he Ephesians . . . "Having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace . . ."

Shod your feet with the equipment of the gospel of peace, there it was. The pastor hadn't said, "Moisten your lips with the gospel of peace," or "gargle twice daily with the gospel of peace." He had said: "Put on your feet the equipment of the gospel."

He didn't remember whether the pastor had mentioned what equipment he had in mind. But the sandals must have conjured up the image of yesterday's sermon. The sandals . . . where on earth did they come from?

HE BENT DOWN to take them off his feet. And there, neatly typed on labels on the inner heel, were these words:

SANCTUARY PLAYERS
St. Stephen's Church
Fall Production

He smiled. Some actor at St. Stephen's Church might now be frantically looking for his sandals. But it didn't matter too much. The equipment might have been missed at today's rehearsal but it had been put to good use elsewhere.

He shook his head as if answering his own question. No, the sandals had had nothing to do with his strange behavior today. It was just . . . He stopped. The thought sequence, he said quietly to himself. This thing could be explained by any motivation researcher if one cared enough to have it explained.

He decided to return the sandals to St. Stephen's Church first thing in the morning. But then he suddenly got up, and without saying a word to his wife sneaked out and across the street. And he walked very softly as he stepped up to the Fishers' porch and put the sandals before Bill's door.

alter Alfred Kortrey, 36, is pastor of oria Dei Church in New Hyde Park, New rk. He's been serving the congregation ce his ordination in 1948. A native of est New York, New Jersey, he graduated m Wagner College and Philadelphia minary, is interested in dramatics and writ-, has contributed to "Light for Today."

AM I HAPPY?

WHAT CONSTITUTES HAPPINESS? More money, a trip to California or Alaska or Europe, or a new car? Or marriage for the unmarried or health for the sick? A life of leisure or a life of success?

THERE ARE PEOPLE who are without these things and yet are happy beings. I'm one of them. I find it almost impossible to be unhappy, yet, I live on a maintenance under a co-operative plan. I have no burning desire to travel. I don't own a car or even a TV set. I'm not married. I'm a diabetic. What makes me happy?

I SLEEP WELL and wake up after seven hours with a sense of well-being. I enjoy food. Diabetes far from being a handicap has added to my enjoyment of food. I have comfortable living quarters and wonderful friends. Good music gives me pleasure. Beauty is mine for the looking, especially in the fall when the leaves turn. My job is one of the most interesting in the world bringing me into contact with people in their joys and sorrows. There's much I can teach them and just as much they can teach me. And many of the people I deal with have been an inspiration to me.

DEALING WITH PEOPLE means that I sometimes make mistakes. I do not have the wisdom of Solomon. Sometimes I hurt people's feelings. Sometimes I leave things undone. Often I forget important matters. Sometimes I speak and act in a manner that is not a reflection of the One I serve. This disturbs me but then I'm reminded of that verse in Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus—". I know I'm his, that I can go to him at any time and ask for pardon. I know that having received and accepted it I can go on, strengthened, serene, knowing that with his help I'll do better next time.

"BUT DON'T the terrible things in this world make you unhappy?" In a sense, yes. I wish there were no crime, no vice, no wars, no suffering, but I know that at present this is impossible. I shall continue to work with others to do what I can where these unwholesome conditions exist. What keeps unhappiness over them under control is that I know God knows and cares that they exist. If I continue to seek his will in abolishing them I can't be unduly depressed.

I LIKE THOSE LINES in Maltbie's hymn, *This Is My Father's World,* "For though the wrong is oft so strong, God is the ruler yet." He is. I'm his. How can I be unhappy?

B. G. Z.

FIVE MAKE A FAMILY

Me and Long's Peak

DAN AND I had our turn at being part-chaperones at Luther League recently. At each meeting, one or two couples are chaperones and sponsors. This is a volunteer job and we enjoy it. When the Luther Leaguers talk over parents who might be willing to give one night a year, Karen knows she can sign on the dotted line.

"What's the program for tonight?" Dan asked Karen at dinner.

"It's the report on the Luther League convention. You know—Alice and Bugs were our delegates."

"Bugs?" Dan decoded that. "Ah, yes. Burton Gordon. Why don't you call him by his name?"

"Oh, Dad!" Karen didn't bother to answer. "It's a little late in the season for the convention report, but we simply couldn't squeeze it into the program earlier."

"SEEMS TO ME it would be important enough to *squeeze* in," I said.

"We kept putting it off. And good thing, too. Tonight we can really give it a big splash. There's plenty of time. Short business meeting, then the report, then the program."

"And what's that to be?" Dan asked.

"Florence and Dick Appleton went with their parents to the Rocky Mountains this summer. They had a simply wave trip and took oodles of kodachrome shots. Mr. Appleton is a maniac on photography." Karen paused, trying to pick up Dan's question. "So Florence and Dick are showing their slides tonight. Then follows eating and babbling time."

"An armchair tour of the Rockies is what I need tonight," Dan said. "My feet hurt."

By nine o'clock, the business agenda and convention report were completed. The report was good. Maybe the Luther Leaguers were right in saving it until there was time for a big splash.

Then came the lighter part of the program. Dick Appleton tended to the slide projector, Florence was commentator, with Dick interrupting constantly.

I ENJOYED the colored slides of the dramatic scenery of the West. The Appletons had spent several weeks in Rocky Mountain national park, Grand Teton national park, and the mountain area around Denver.

I say I enjoyed the scenery. I'll correct that. I enjoyed *what I could see of the scenery*. It seemed to me an Appleton was in the foreground of every shot.

"There's mother right by the entrance sign to the park," Florence said.

"Here's a good shot of our kid sister, and just over her shoulder you can see a snow-capped peak.

"Here's a shot dad likes—the whole family standing in front of Dream Lake.

"This is my favorite—me and Long's Peak."

That's the slide that *got* us. Me and Long's Peak! All we saw was five-foot-four-inch Florence blotting out 14,255-foot Long's Peak, one of the majestic summits of the Rockies.

After the program came eating and

babbling time. Dan and I know so many of the Luther Leaguers that we were quite at home and had a good time. We said goodnight to the officers and the hostess committee and thanked Dick and Florence for the armchair tour. By ten-thirty we were home.

CLAIRE MAWSON had been keeping an eye on Sue and Pete. Pete's old enough to stay alone for a couple of hours and be responsible for Sue, but we never leave them alone at night.

"How was the meeting, Karen?" Claire asked. "Good crowd? Interesting program?"

"Very good," Karen answered without thinking. Then she spoke more thoughtfully. "Say, Dad, what did you think of the kodachromes?"

"Beautiful. Made me wish our family could take a trip like that, but it means at least a month's vacation, and six weeks would be better."

"But, Dad . . ." Again Karen spoke thoughtfully, "didn't you feel there was too much . . . too much Appletons?" She brought the words out in a rush.

Dan looked at me. Every day in every way Karen's growing up, becoming more discriminating. That's what Dan's look meant. Neither he nor I would have mentioned the people cluttering the mountain scenery, but since Karen brought it up . . .

"There *were* people in every scene, now that you call it to my attention," Dan answered.

"That's just it! I thought we were going to see pictures of the countryside. Instead, we saw the Appletons." Karen turned to me. "Mother, didn't you gag at the shot where Florence said, 'And here's me and Long's Peak!' At least she could have been modest and said, 'Here's Long's Peak and me.' "

KAREN TURNED to go to her ro
"And I'm not being catty, either,"
announced. "Don't think I'm saying
because I envy Florence's trip. It's
that when *we* go to the Rockies, I'll
more interested in snapping the scen
than my family."

She called goodnight and scampe
up the stairs. Claire Mawson put on
coat. "Sometimes Karen surprises m
she said. "What brought *that* on?"

I told her about the evening progra
and she laughed. "I suppose most of
are like the Appletons. We miss the w
ders of the world—spend our time fu
ing with light filters and distance mete
And end with a picture of me and Lon
Peak."

"I wish I'd thought faster when Kar
was here," Dan said. "We might ha
drawn a lesson. I think she'd have be
receptive, judging from her candid c
icism."

"What lesson?" I asked as I went w
Claire to the back door and switch
on the yard light, so she could see h
way across the lawn to her house.

"DON'T YOU get it?" Dan asked. "Cor
now, Connie, you're not that sleepy. T
lesson is that many of us see ourselv
as Christians standing in front of t
church—posed so that our figure blo
out the whole front of the church. W
put ourselves first . . . stand in the w
of God . . . put him in the shade . . . ju
as if we were standing in front of Long
Peak."

I laughed at his comparison. "Yo
lesson would make a good theme for
sermon. We seldom see how little w
are when we stand in God's presenc
We don't begin to measure up to th
church's stature. Yet we pose ourselv
in the foreground, snap the picture, an
say, 'Here's me and my church!' "

WORSHIP NOTEBOOK

PRAYER FOR UNITY

It was January 1955 and I was strolling along Fifth Avenue with friends who were visiting New York City. I suggested that they might like to see St. Patrick's Cathedral. We mounted the steps of the cathedral and opened the door.

In the small vestibule we were cheerfully greeted by a small, beaming grey-clad monk who handed each of us a small pamphlet. "Welcome," he said, "to St. Patrick's Cathedral and the Church Unity Octave. Tonight we're praying for the Lutherans!"

No amount of explanation on my part could assure our friends that the incident had not been rigged. But the small pamphlet did help to clear up matters. It seems that back in 1908 a group of Anglican monks set aside the week between Jan. 18 (the Feast of St. Peter's Chair at Rome) and Jan. 25 (the Conversion of St. Paul) as a time of prayer for the visible reunion of the church.

The group was later converted to the Roman Church, and in 1921 Roman Catholic bishops adopted a resolution which makes the custom mandatory in all church throughout the United States. Thus was born the Church Unity Octave.

A schedule of prayer intentions is set up, one for each day: Jan. 18, "Return of the other sheep"; Jan. 19, "Return of Oriental Separatists" (i.e., the Eastern Orthodox); Jan. 20, "Submission of Anglicans"; Jan. 21, "Return of European Protestants" (here the Lutherans receive special attention); Jan. 22, "Catholic Unity for American Christians"; Jan. 23, "Return of Lapsed Catholics"; Jan. 24, "Conversion of the Jews"; and, Jan. 25, "Missionary Conquest of the world." The entire purpose of the project is to have the entire world acknowledge the pope as the vicar of Christ on the earth.

Luther said he would acknowledge the pope. He even said he would pick him up and carry him around on his portable throne IF he would restore the fulness of the gospel to the church.

Of course that would mean that Rome would have to change. Overemphasis on the Virgin Mary would have to be cut away, so men would see not her but her Son. The mass with its sophistry about transubstantiated species would once again be a gracious gift from God, not an offering to him. The whole medieval structure would have to undergo a purging under the crystal-clear power of the gospel. If these things would come to pass in Rome, then we too might pray the Church Unity Octave.

We are hardly in a position to criticize. Evangelical Christians don't make any concerted effort to invest the power of prayer against the tragic bankruptcy of a divided Christendom.

Over eight million American Lutherans are broken into sixteen pieces of a jigsaw puzzle. There are 224 different Protestant churches in North America, 18 Eastern Churches, 6 so-called Old Catholic or National Catholic churches, and of course the Roman Church.

And our Lord prayed that they all may be one! Add to this the Jews, other religious groups, and the great mass of pagans, and you begin to see that pious tears are not enough.

It is true that the *Service Book and*

Hymnal provides opportunities for us to pray in the spirit of Christ's prayer for unity. One has but to note some of the collects or the petitions of the Litany. Did you know that there is a prayer for the conversion of the Jews in the SBH? O God, the God of Abraham, look upon thine everlasting covenant, and cause the captivity of Judah and Israel to return. They are thy people; O be thou their Saviour, that all who love Jerusalem and mourn for her may rejoice with her, for Jesus Christ's sake, their Saviour and ours. Amen.

There's also one for Mohammedans: Almighty God, our heavenly Father, who in thy goodness hast caused the light of the Gospel to shine in our land: Extend thy mercy, we beseech thee, to the nations of the world that still walk in darkness. Enlighten the Moslems with the knowledge of thy truth; and grant that the Gospel of salvation may be made known in every land, and the hearts of all people may be turned unto thee; through Jesus Christ our Lord. Amen.

BUT HOW OFTEN are these used in our churches and who bothers to give them serious thought? And if few bother to pray for the conversion of the Mohammedans ("who knows any?"), how many more can really become enthused about praying for the separated church? Look at the prayer on page 219 of the SBH: O God our Father . . . Do thou make up the dissensions which divide us from each other, and bring us back into a unity of love, which may bear some likeness to thy sublime Nature; grant that we may be spiritually one, as well in ourselves as in each other; through that peace of thine which maketh all things peaceful, and through the grace, mercy and compassion of thy Son, Jesus Christ, our Lord. Amen.

If we ought to pray that the Luther... can get together, and that we may j... Methodists, Baptists, Roman Catholi... Presbyterians, Eastern Orthodox and ... others, we must know how to pray. ... would be just as wrong for us to p... that all of the Christians of the wo... become Lutherans as it is for Rom... Catholics to pray that all will ackno... edge the pope *on his terms*. Yet we c... only pray out of our understanding ... the gospel of Jesus Christ.

SO WE MUST PRAY for love and w... dom, that God would enlighten ... hearts and minds. It is difficult for so... people to think of those in other ... nominations as Christians if they do... observe the forms of worship we do. ... our first petition has to be for ourselv...

Only then dare we utter our pray... for a unification of the Body of Chri... Here again a difficulty arises. The ur... to tear down the fences of denomi... tionalism may so sentimentalize o... thinking that we forget the foundatio... of the church. Prayers for Christi... unity never dare to presume that t... church is united simply by stirring ... Christians into one stew.

Lowest-common-denominator religi... among the multitude of church bodies ... America is not necessarily a return ... the purity and truth of the gospel ... Jesus Christ. Nor is it a straining ... every gnat of theological speculation. ... is too much to expect that men can ev... agree on every jot and tittle of all of t... dogmatic books ever written.

This should not discourage us. If o... Roman Catholic brethren pray for unit... we should pray for unity also. Our pray... must arise out of hearts full of love f... truth and earnest desire that the wor... of Christ may be fulfilled, "that they ma... all be one." —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

en-age worries

QUESTION: I am a fourteen-year-old l, and feel ashamed of myself. I love parents, but often act in a very un-teful way. My mother isn't well. metimes she makes me mad and I talk k to her. Father and mother argue ut his drinking a quart of beer at ht. I dread hearing them fight, and I y and pray that they will stop it. metimes when I lie in bed I cry myself sleep—for no good reason.

This year I was confirmed after two rs of church, Sunday school, and echetical class attendance. I hardly ssed a week. During this time I grew love and respect my pastor, even as I my father and mother, but while he s on vacation I neglected church be-se I was lazy.

I am overweight, and I want to diet, t I don't want to talk to my mother ut it. I have girl friends, and the boys m to like me, but I have never gone t on a date. I know I ought to get help m our family doctor, but if I go I'll l strange for I haven't seen him for o years. He would probably expect me be cute or pretty, which I am not. has been our doctor ever since I was rn. He keeps asking my mother about . One of these days he'll see me, and at a shock he'll get.

REPLY: You are passing through a period of life in which you are both child and adolescent. Your feelings will rather naturally conflict one with another. Don't allow your problems to crush you—many girls, and even boys, go through such experiences at your age. As you advance in years, experience, and maturity you will probably have few or no such experiences. You will be able to view life and its troubles in a more steady way and you will deal with your problems accordingly.

Depending upon its proportions, you ought to deal with your weight problem without much delay. First, talk it over with your mother, and then, if agreeable to her, go to your doctor. There is no reason for you to hesitate about this, for both your mother and your physician will be understanding and sympathetic. When health and welfare are at stake timidity should be brushed aside. Then follow your doctor's directions.

It is unfortunate that your father and mother are not more congenial. But don't allow their conflicts to become a major worry. It is fine that you are praying for them—keep it up. Many times that is the best help you can give. But it may be that God will use you to bring about greater harmony. Be ready to talk to each parent separately, tell them how much their conflicts have disturbed you, and ask them to try to achieve a more peaceable home life. After having talked it over with them, leave the matter there for a long time, unless some special occasion brings the matter to the fore.

Don't allow your church life to break down. Be regular in church and Sunday school. Every worship experience will bring you some new strength and help. Be ready to make good use of whatever God gives you through communion with him.

BOOKS

WHERE IS THE CHURCH NOW?

The New Shape of American Religion. By Martin E. Marty. Harper. 180 pages. $3.50.

Once in a blue moon a book comes along that not only combines scholarship, critical observation, sensitivity, perception and verve of style but also is understandable to any thoughtful reader regardless of professional training. Such a book is Martin E. Marty's.

It is a critical work which places religion under the same scrutiny as the *Status Seekers* focuses on society. Moreover, the critical mind of Dr. Marty functions from the field: he is pastor of a Missouri Synod congregation (Elk Row Village near Chicago) and an associate editor of the *Christian Century*. Dr. Marty, disciplined by a University of Chicago Ph.D. in intellectual and religious history, offers no specific directives; his restraint from the "how to do it" school is refreshingly evangelical and realistic.

Another difference between this book and other strong pieces of social criticism is that the author presents not only an analysis of our current religious situation but also points substantially to resources which are available for checking and correcting the worsening situation.

The book points up our pluralistic religious culture not only in terms of centers of Protestantism, Romanism, and Judaism, but of a new center — "the religionized American community" which Doctor Marty sees sweeping the historic faiths before it. Doctor Marty points historically to the decline of the "Protestant ethic" in American culture and observes that its decline stems not from inroads made by Rome or from the eroding forces of theoretical and practical materialism but rather from our gigantically expanding American religiosity in general.

Encouraged by several European writers (whom he credits freely) and challenged daily by his own pastoral and editorial experience, Dr. Marty finds that the resources for coping with this tremendous problem are resident in the present parish patt and ministry of our American churches that the dynamic is inherent in the W and sacraments. The parishes and cle however, will have to learn to work in te of "the remnant" in each congregation rat than through a ministry of sheer numb which characterizes the work in so m churches today.

The revival will stem from those paris in which the radical people of God co forward sustained by strength beyond th own. The pastor and some of his peo will discover under the Holy Spirit th place in the remnant and thereafter witn in fresh and different ways.

One question has to do with Dr. Mart own theological approach in the parish a not with his splendid critical book: does too, finally "package God" with wrappi which ultimately conceal or limit the offe of the gospel as neatly as does the pa aged God offered by some liberals, fun mentalistic evangelists and "the peace mind" preachers? It is a haunting questi certainly, but it does not detract one w from the inestimable value of the bo since Dr. Marty, responsible to his cent thesis, does not seek at any point to i pose his way of witnessing or his frame reference for witnessing on the read Copies of this book belong in every par for study, discussion, and action.

Lancaster, Pa. WALLACE E. FISHER

JEWISH CONFESSION OF FAITH

This Is My God. By Herman Wouk. Doub day. 356 pages. $3.95.

Novelist-Playwright Herman Wouk, b known for *The Caine Mutiny, Marjo Morningstar, Nature's Way*, etc., has turn his hand to a book on religion—the Jewi religion—and of the traditional or orthod type at that. It would perhaps be mo correct to say that he turned his "heart" religion. In *This Is My God* Wouk's fac pen follows the dictates of his heart.

He makes an affirmation of faith and s a clear account of talmudic Judaism, he does it with evangelistic fervor, urging Jewish people to return to the traditional nt of religious life. To Wouk this in- les all the oriental practices of Judaism scribed by ancient rabbis as far back as destruction of the second temple. "My is to secure interest in Judaism," says author.

Herman Wouk is a master of words! utiful as is his style, his orderly arrange- nt of subjects and his artistically painted d-pictures, the reader, I fear, will be nly disappointed if he seeks to find the od" in *This Is My God*. The author has e to say about God; he has much to say ut the Jewish people, Jewishness, and aism. Everything that pertains to these to the author, good, pure, and holy. book is written in a deeply subjective od. But, then, this is the only way a re- ous man should write of his religion. uld that more Christian writers would te that way!

Pittsburgh, Pa. DAN B. BRAVIN

CHRISTIAN PREDICAMENT

Outside the Camp. By Charles C. West. bleday. 168 pages. $3.

The first part of this book is a thoroughly to-date version of the *Predicament of dern Man* as portrayed by Elton True- od. The author, Charles C. West, as- ant director of the Ecumenical Institute the World Council of Churches in tzerland, also a former missionary to na, presents an exceptionally penetrating lysis of the world situation which con- nts every individual, and shows how all old foundations have either collapsed or seriously being shaken.

Not only does the author discuss the eco- nic, political, and ideological crises facing world today but also the trends in erican life which are just as dangerous. jars one with such statements as, "In one se communism is nothing but our Ameri- answer to the problems of society made e total and complete." As a Christian, he says, "We come to the Scripture in- dignant about all the unfair things the Com- munists say of us and a little unsettled by their prophecies of doom, and find there a more searching picture of our sins and a surer prediction of our judgment than any Communist could think up." This portion of the book is well worth the price even though one reads no further.

Then the author seeks to discover what could bring order, meaning, and hope out of our present chaos. Obviously this under- taking is far more difficult and must neces- sarily be less objective and more personal. Even here he gives many scintillating obser- vations and new and fresh approaches to this incredibly formidable task. He asks—

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what has Christianity to offer? He brings the issue down to a practical situation. In our modern university where sciences are thoroughly taught, where can Christianity come into the picture? He asks, what is the role of Christianity and of the church for the individual and on the world scene?

Perhaps no final answers can be found to these questions, but West's book is provocative. All his facts and events are taken from contemporary events.

Carthage College ALTMAN K. SWIHART

QUEST FOR GOD

God's Image and Man's Imagination. By Erdman Harris. Scribner's. 236 pages. $3.50.

What is the source of the image of God? Some say that man himself is the source. Others maintain that the image of the true God has been revealed. Many and varied have been these images in the course of time.

Dr. Harris subjects them to the cross-examination of intelligence without exalting intelligence as the highest and only criterion of judgment, but rather following the line of thought that while faith goes beyond reason it need not offend the intellect. In historic sequence he reports on the images of God represented by theism, the Bible, tradition, the godly and the guided, cults and sects, the righteous reformers, the hymns and songs people sing.

This is a delightful and useful book. Delightful, because of the style, momentum, quality production with adequate index, and lucid illustrations taken from life. Some will find it useful as a quick review of man's projections of deity, and on the other hand his response to revelation. For others, it will be useful as an introduction to comparative Christianity. Here the reader will find some history, a bit more philosophy and psychology, theology, apt satire, touches of humor, and stimulating paradox.

Chicago K. BRUNO NEUMANN

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

NEW BOOKS THIS MONTH

JAN. 9

THE WORD FOR THIS CENTURY
Edited by Merrill C. Tenney. Oxford U
versity Press. 184 pages. $4.

Celebrating the 100th anniversary
Wheaton College in Wheaton, Illinois, j
sons associated with this citadel of fun
mentalism "summarize Wheaton's mess
for the contemporary world." The ei
writers range from the theologically
phisticated Dr. Carl F. H. Henry to
popular preacher Billy Graham. Most
the eight are well aware of the whole p
ent-day spectrum of Christian thought,
cling to the conviction that the Bible i
storehouse of propositional truths.

JAN. 11

WITH CHRIST IN THE UPPER ROO
By Lynn J. Radcliffe. Abingdon. 80 pag
$1.50.

Eloquent meditation on the hours in
Upper Room. A good book for a thoug
ful person to read during Lent.

JAN. 21

POLITICS AND EVANGELISM
By Philippe Maury. Doubleday. 120 pag
$2.95.

The church has been fenced in as a
partment of the secular culture, says
French layman. It must free itself fr
the world by regaining complete depende
on the gospel. But it must speak to
world, especially on urgent political q
tions. Not only the "church" through
ficial pronouncements but the individ
Christian can bear a relevant witness
the gospel in a great variety of circu
stances. This is a crucial aspect of ev
gelism, says M. Maury, who got his b
political training in the French Resistan

This study is brief and deals with gene
principles rather than detailed applicati
but is thoroughly realistic. It points out
mistakes commonly made by Christians
social action. The author is considera
influenced by Karl Barth.

tters to the editor

THERAN EVANGELICAL CHURCH

SIR: The press has reported the name gested for the merged church: the Lu-ran Evangelical Church in America. I ognize the difficulties confronting the nt Commission, but I am astonished and mayed at their selection of this inept, msy, confusing and foreign-flavored title. More than forty years ago the commit-s preparing for the ULCA merger and the *Common Service Book* faced the e problem. Almost unanimously they eed that it would be a mistake to in-de the name "Evangelical" in the title the new church since this word does not e the meaning and significance in Amer- that it has in Europe. There it means er "Protestant" or "Gospel," and we ld not prefix either of these terms to the rd Lutheran in framing a title for an erican Church.

The United Lutheran Church was not ne in discarding the word "Evangelical." ssouri and the American Church did the e. The ELC also will abandon it when enters the new American Lutheran rch. Are we to go backward and pick a discarded European term and fasten upon our future, making our official e even more crude, clumsy and unin-igible by giving it a behind-before dis-ion? Do we not realize that the Funda-ntalists have appropriated and depre-ed the word Evangelical so completely t it has lost whatever value it may once e had in America?

The word "Lutheran" often gives the e impression that we are a 16th-century . World judgment has fastened it upon and we can bear it with pride, even if n constant explanation. To tie "Evan-cal" to this and make "Lutheran" an ective modifying another adjective de-ing a special brand of an ambiguous ething would be stupid and tragic.

While the name "United" may not be per- it would still be descriptive. Why change it? The ELC is the largest body in the other merger now forming. It will give up its name and accept the name of a smaller church in the union. Why should not the smaller churches in our proposed merger accept the name of the largest church in the group, particularly since it is quite a good name?

If a change must be made, what better name could be chosen than that which the co-operating churches have already placed upon the title page of the *Service Book and Hymnal*—"The Lutheran Church in America"? This has the three essential words without anything else to detract from their force or meaning. It has the directness and dignity necessary to command the respect of the American public. The present proposal, particularly if "Evangelical" should be degraded to "Ev.", so beloved in Europe and so despised in America, could never hope to win the respect even of our own intelligent constituency, and much less the respect of American opinion at large.

From this latter point of view this question is more important than are many larger matters which have only internal relevance and importance. I think it should have public discussion while this is still possible, and that the Joint Commission should be urged to give it further consideration.

(DR.) LUTHER D. REED
Philadelphia

SIR: I am very sorry to learn that the name "Lutheran" is being put in the discard. The name has been relegated from the main word to a mere qualifying adjective. In other words, a Lutheran *Evangelical* Church is no *Lutheran* church at all, but an *Evangelical* church.

Personally I can't see anything wrong with using the term "United Lutheran Church." However, if it is necessary to adopt a different name in a spirit of conciliation so that the other groups will not feel swallowed up by "big brother," then perhaps—*Evangelical Lutheran,* but certainly NOT Lutheran *Evangelical*—no, NEVER!

How irresponsible and out of touch with

the rank and file church members can those "at the top" become? What about a little functional democracy in our church so far as the national organization is concerned?

Sayre, Pa. BOYD M. BEAGLE

SIR: Concerning a name for the merged church, I feel strongly opposed toward the suggestion of using "The Evangelical Lutheran Church of America" on the grounds that it is essentially a dishonest name. Lutherans other than we are just as evangelical as we.

What more desperate need of the Church Universal is there today but for more unity between its branches and denominations.

We are Christians before we are Lutherans. Can we not set an example by repressing our own prideful identity in the interests of proposing a possible way toward co-operation, if in name only? I propose: "The CHRISTIAN Church — Evangelical Lutheran Synod."

Fort Wayne, Ind. CAROL D. FORSS

SIR: "The Lutheran Evangelical Church of America" places the emphasis upon the word "Evangelical" rather than upon the word "Lutheran," and that would be well. The designation EVANGELICAL was the name LUTHER used and (of course) favored. He never sanctioned that his followers should be called "Lutherans" or that the EVANGELICAL churches should be called "Lutheran." The name LUTHERAN was a *label* given us by the Roman Church.

Claremont, N. C. JOHN E. NELSON

PRAY TO THE SAINTS?

SIR: I had a shock in church this Christmas season. I was singing heartily and joyfully when suddenly I found myself uttering these words: "Mary, Joseph, lend your aid," invoking the saints like any benighted Irish Catholic. I felt as if somebody had played a dirty trick on me. You'll find it in the *Service Book and Hymnal,* number 30, stanza 4. The longer we use this book the more of these "riches" we find in it.

(DR.) JOHN W. DOBERSTEIN

Philadelphia

ulca . . .

FRANK K. EFIRD

CONVENTION CHAPLAIN

DR. FRANK K. EFIRD, pastor of John's Church, Salisbury, North Carolina, will be chaplain for the 1960 ULC convention at Atlantic City, it was announced by President Franklin Clark F The convention will be held in the c vention hall ballroom at the seaco resort Oct. 13-20.

The 44-year-old clergyman is a nat of North Carolina. Before coming the Salisbury parish in 1953 he serv congregations at Monroe, North Carolina, and at Wytheville and Roanok Virginia. Dr. Efird is a member of t ULC Board of Parish Education, w elected this month as chairman of t Joint Board Committee of the Lon Range Program. He is a member of t ULC commission to the NLC.

anadian affairs

"MORE" IN 1959

'CANADIANS in 1959 produced more, ported more, exported more, earned re, spent more and saved more than any previous year," Pres. A. C. Ash-th told stockholders of the Toronto-minion Bank in his annual report.

Some of the "more" that Canadians was detailed in the year-end review the economic situation as seen by ade and Commerce Minister Churchill. Canada's gross national product—the n of all goods produced and all serv-s rendered—rose 7 per cent to nearly 4.5 billion. After allowing for 2 per nt inflation in prices during the year, increase in national output was still a bstantial 5 per cent.

Personal income also rose 7 per cent, a high of $1,500. Ten years earlier it d been only $940.

The high unemployment rate of 1958 gan to melt down. In 1959 the total mber of persons holding jobs passed six-million mark for the first time.

By year-end Canada's population had ched an estimated 17.6 million. A ntinuing high birthrate plus a moderate migration flow were responsible for rise. An odd sidelight on the popula-n figures is that Canadians are grad-lly getting younger, with one-third of m now under 15 years of age.

THE VALUE of Canadian exports rose per cent to $5.2 billion. But this was re than offset by a 9 per cent increase imports. As a result the government worried over a deficit of $1 billion in reign trade payments.

Part of the trade deficit was due to e premium on the Canadian dollar, hich rose from $1.03 to $1.05 in rela-n to the U.S. dollar during the year. The premium tends to make exports more costly and imports somewhat cheaper, and thus widen the unfavorable balance.

Despite the "tight money" market, capital spending rose slightly in 1959. 1960 will probably see money still scarce and interest rates high. Churches will be among those affected. The Canadian Bank of Commerce has set a "ceiling" on the amount that it will lend for church building under the Board of American Missions "guarantee loan" program.

Canadians are now spending proportionately more for such things as cars and TV sets, and less for essential goods like rent, food, clothing. Ten years ago there were 7.1 Canadians for every car; now the ratio is 4.5 to 1. In the decade, Canadians bought 3,800,000 TV sets—which they watch an average of six hours a day.

IN 1949 the Dominion Bureau of Statistics prepared a list of 300 commodities on which to compute the monthly cost-of-living index. The list is now out of date, and will soon be revised. Said a DBS official: "There is a whole new way of life to keep track of."

From one quarter came a note of warning about Canada's economic standing. J. E. Coyne, governor of the Bank of Canada, urged a reduction of foreign borrowing to finance capital expansion. We must "cut our coat rather more in accordance with our cloth," he said. Saving more and borrowing less should be the key to sound expansion.

Prime Minister Diefenbaker was optimistic in his New Year message to Canadians. Said he: "New horizons of national development in the decade ahead can be hopefully anticipated since economic indications generally point to greater expansion than ever before."

—NORMAN BERNER

Southbury Home Seeking Funds to Build Nursing Additi

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—A campaign for $198,000 to expand the Southbury Lutheran Home for the Aged is underway throughout the New England Conference. Active visitation is being conducted through January and February, with completion set for March 4.

Funds raised will provide a 30-bed nursing wing to be built adjacent to the present home. Leopold Proch, president of the Lutheran Inner Mission Society of Connecticut, said the home is constantly denying new admissions because of the lack of facilities.

Mrs. Emma Swonson, 96, oldest resident at Southbury Hor is enjoying visit with Mrs. Pauline Burstein, superintend

Herman A. Gritz, active Lutheran lay leader, is general chairman of the campaign. He is a member of Immanuel Church, Meriden. Speakers' bureau chairman is Pastor Henry Tomsuden, of First Church, Southington; public information chairman is Pastor Louis Roder, of St. Paul's Church, Middletown. Pastor William Heil, of Immanuel Church, Meriden, is in charge of evaluation and prospect selection, and audits and reports are handled by Mr. Louis Schuster, of Waterbury, Conn.

Area chairmen include William Kalkert of Fairfield, John Vagt of Naugatuck, Richard Vogel of New Britain, and Hans Thorner of Newington.

Conference President Resigns

THE REV. PAUL C. REISCH, pastor of Grace Church, Stratford, Conn., and president of the New England Conference, accepted a call to St. John's Church in Richmond Hill, Long Island, N. Y., as of Jan. 3.

The Rev. Stanley H. Knull, of Reformation Church, New Britain, is the new president of the conference.

UNITED LUTHERAN CHURCH MEN of Fi English Church, Bridgeport, will be host the men of 12 Lutheran churches in the ar on Jan. 22. Speaker will be Dr. Willia Marwede, eastern area director of the L theran Service Commission.

BRIDGEPORT area churches (Aug., AEL and ULCA) conducted a Lutheran Week Prayer in St. Mark's Church (Aug.), Bridg port, from Jan. 3 to 7. Pastors and choi of the various churches participated. Th theme was "Teach the Word."

JAMES A. MONSONIS, a member of S Matthew's Church, Collinsville, Conn., ar a first-year student in Yale Divinity Schoo attended the 18th Quadrennial Ecumenic Student Conference on the World Mission of the Church in Athens, Ohio, from De 27 to Jan. 3. As a delegate of the Nation Student Christian Federation, he will atten the World Teaching Conference to be hel in Strasbourg, France, next summer.

REDEEMER CHURCH, Lawrence, Mass., readying for a celebration of the 30th ann versary of the congregation and the tent anniversary of the church building this yea

n's birthday cake is rallying point for Pastor Carl Prater, Dr. Alfred L. Beck, Pastor Gordon hl, Pastor Frederick Auman, Pastor Emeritus Henry Dickert, Henry W. Zopf, Horace B. Cauffman

on Church, Pittsfield, Enters Second Century of Service

ITTSFIELD, MASS.—Zion Church is start- its second century. The centennial ob- vance last fall included several note- rthy events, and saw approval of plans erecting a parish education building for ich ground may be broken this spring. e sanctuary also will be improved.

Dr. Alfred L. Beck, president of the New rk and New England Synod, spoke at the 100th anniversary banquet. Dr. Paul C. Empie, executive director of the National Lutheran Council, preached the anniversary sermon. Dr. Henry B. Dickert, pastor emeritus, preached at the closing service of the celebration.

The present pastor, the Rev. Gordon F. Hohl, has been at Zion since October 1957. The church is in the Hartwick Conference.

OVAK ZION

Ground Broken by Holy Trinity, Bridgeport, for Parish House

ly Trinity Church, Bridgeport, oke ground Dec. 6 for a new rish house. The congregation is member of the Slovak Zion nod, ULCA. The Rev. John alupa has been pastor for 12 ars. Shown with him in photo John Chernak, John Meyer, , Andrew Sakala, architect Peter trofsky and Stafford Gellatly.

Reading Pastors Propose Return of Funerals to Church

By ROBERT SCHOENERT

READING — Objectionable service procedures in funeral homes have come under study by the Reading Lutheran Pastoral Association.

The subject came up during a panel discussion by two clergymen and two funeral directors at which the ministers advocated the return of funerals to the churches.

The funeral directors pointed out that some churches do not have center aisles leading to the chancel. Where there are no center aisles, pallbearers would have difficulty carrying the casket around tight corners, they said.

The pastors said they do not want a casket opened before the service begins, during or after the service. The usual funeral home procedure is to have the casket open during the service and have a "leave taking" or closing of it at the end of the service.

The organization said the church objects because it is a question during the service of forgetting the earthly and emphasiz the spiritual.

"Clergymen talk to people at the serv about hope after death and positive spirit emphasis through prayer and scripture re ing," the association said. "To turn arou and close a casket makes mourners for everything said in the service."

Leon Potteiger breaks ground with Pastor Jentsch and committee at Sinking Spring

Ground Broken in Sinking Spring

ST. JOHN'S CHURCH, Sinking Spring, h broken ground for an educational buildi Pastor Theodore W. Jentsch conducted t ceremony. The first phase will consist nursery, kindergarten, primary and jun facilities and a Sunday school office. T second phase will include senior and int mediate rooms, a fellowship hall and kitch facilities.

PLANS FOR a $200,000 parish educati building have been approved by the cong gation of St. Mark's Church, Reading. frame annex will be torn down to make w for the new structure that will include Sunday school room for 350 persons.

"THE LUTHERAN CHURCH in Ber County," a history authorized by the Rea ing Conference at its last meeting in 195 has been completed and printed. The edit was the Rev. Mark K. Trexler, of Calva Church, Laureldale.

Missionary Speakers Requested

READING DISTRICT voted at its last me ing to request the Board of Foreign Missio to have missionaries address its memb churches in June. The request asked th eight missionaries be sent to the distri each Sunday of that month.

The district also will ask the Nation Lutheran Council for co-operation in an u ban church study. An evangelism missi has been scheduled for January of 1961 aft the Greater Reading Council of Church completes a religious census in October.

ecane Church Adds Wings and Narthex, Renovates Sanctuary

ECANE, PA. — Holy Spirit urch dedicated its $120,000 lition and rededicated its ovated main building.

he front wing adds a nar- x to the old church and also ludes two offices used by tor Kenneth S. Ensminger l his secretary, and a kinder- ten room that doubles as a ir room Sunday mornings. he rear wing contains a so- hall, stage and kitchen. s area is divided into 12 ssrooms for Sunday school, making it sible to accommodate an enrollment of to 375 students.

Narthex and parish education wing at Holy Spirit Church

Renovations included a new electric organ, new pews and a working sacristy.

—CARL G. SMITH

W JERSEY

Toys for Eskimo Children Sent by Collingswood Men

By RALPH I. SHOCKEY

RENTON — Three hundred pounds of ristmas toys were sent to the Eskimo dren of Clide River, Baffin Island, in thern Canada, by the Men of the Church St. Paul's Church, Collingswood.

Ham radio operator George Ryan, a mber of St. Paul's, contacted the Coast ard Station at Cape Christian, and heard the need for Christmas toys for the 27 abitants of the area. He was told how 24 guardsmen tried to make toys for children by painting light bulbs, and rovising games.

he sixteen crates were shipped to Bos- and then transported by a DC-3 bomber Cape Christian, 4,000 miles north of llingswood. Dog sleds hauled the crated s up the mountain to the base's main lding.

ater Lieut. Com. Kenneth Polfrey ra- ed Mr. Ryan that the toys had arrived fine condition. "This was a big occasion these people," he added.

he men at St. Paul's started the collection of gifts during October under the helpful advice of Pastor J. Russell Hale.

Trenton Church Burns Mortgage

ST. MARK'S CHURCH, Trenton, held a mortgage-burning service Dec. 6 with the Rev. Lawrence Reese, of the ULCA Board of Parish Education, preaching. Further expansion of the parish educational facilities was undertaken with approximately a $100,000 pledge. Dr. Paul T. Warfield, pastor, stressed the need for the expanded program.

ORPHAN CHILDREN in a Lutheran home in Kumamoto, Japan, were remembered at Christmas by the members of Redeemer Church school, Dumont, with numerous gifts. The school also presented a slide projector to the new Grace Church, Freehold.

AN INFORMAL FORUM for developing a better Christian community has been established by the churches in the Absecon community. Various members of the churches gather monthly to discuss timely topics.

NEW JERSEY . . .

Some 20 men heard the mayor and president of the Mainland Council of Churches discuss the history of the Bible and Sunday laws at a recent meeting. The Rev. Bruno Ederma, of Reformation Church, has organized the group known as "Christian Men of the Absecon Community."

LUTHERAN MINISTERIAL ASSOCIATION of Camden and vicinity collected approximately six tons of clothing during the recent LWA appeal. This has been the largest response in recent years in the area.

MARYLAND

Multiple Parishes Adopt Plans for Reorganization

By WILSON P. ARD

HAGERSTOWN — Two multiple parishes, adjacent to each other in Frederick County, have voted to reorganize each into two two-church parishes. Under the new plan there will be four pastors to carry the work in the fields which at present are served Pastor William M. Brown, Woodsboro P ish, and Pastor E. Koontz Helwig, Ut Parish.

Woodsboro study group with Pastor Brown

Pastor Helwig and Utica Parish committee

The four churches of the Woodsboro P ish (oldest, Grace Church founded in 176 have a communing membership of over 7 Utica Parish's four churches (oldest, John's Church founded in 1732) have communing membership of 583.

Discussions leading to this parish c solidation have been going on since early 1959. Under conditions which have exis for many generations some churches w not able to have weekly Sunday worsh but were limited to a bi-weekly sched New alignments will take effect when rangements for pastors and parsonages h been completed. Eight other parishes now studying their situations with possi revision in view.

Trinity to Dedicate New Building

DEDICATION of the new Christian edu tion building at Trinity Church, Hage town, is set for Feb. 28 at 4 P.M. with F. Eppling Reinartz, secretary of the ULC preaching. Dr. Abdel Ross Wentz, pre dent emeritus of Gettysburg Seminary, w preach at the morning service.

Total cost of the building and the rec struction of existing facilities is $450,0 Miss Carol Lang, doing special work Christian education at Gettysburg Colle has been engaged to assist in the educatio program.

DR. J. FRANK FIFE, president of syn underwent surgery at Maryland Gene Hospital, Baltimore, on Dec. 30.

THREE WOMEN have been elected to council of Grace Church, Westminster, lowing adoption of an amendment to constitution.

A CLOSER LOOK at Lutheran World Acti will feature the annual church councilme dinners in the Carroll County area. Th are scheduled in St. Luke's Church, Unio town parish, Feb. 1; Frederick area in N Jerusalem Church, Lovettsville, Va., Feb.

Continued on page 47

s is the new building of Grace Church, Elkhart, as sketched by architect Benj. Franklin Olson

DIANA

Grace Church Dedicates New Building at Elkhart

By WILLIAM L. PIFER

NDIANAPOLIS — Dedication of the new lding of Grace Church, Elkhart, was held c. 13. Dr. Walter M. Wick, synod presit, preached, and Dr. F. M. Hanes, former tor of Grace, took part in the service h Pastor A. H. Abplanalp.

FAITH CHURCH, Fort Wayne, began 1960 a self-supporting congregation. The rch was organized in 1951 by Pastor bert Heine, and since then has grown to communing members. Dedication of enlarged chapel and parish hall is schedd next month.

GRACE CHURCH, Gary, called Terry Daly, ior at Chicago Seminary, as youth di-tor. Mr. Daly will serve until graduation, r which he seeks a foreign mission asnment.

Mission Launched in Highland

MISSION DEVELOPER HAROLD KOCH held t meeting of his prospective congregation the Highland area, Northeast Indiana, on c. 13. A parsonage has been acquired, an option was taken on a church site the town's main highway.

PLEASANT VIEW CHURCH, Indianapolis, icated its new church site at 73rd Street Hoover Road, on Dec. 13. The Rev. rge Hoog, assistant to the synod presit, took part with Pastor Alan J. Kieffer. The congregation voted earlier last year to relocate from its building on 64th Street.

GRACE CHURCH, Columbia City, honored 25 members who have been in the congregation 50 years or more. Pastor G. L. Kleespie also was honored for his 25 years in the ministry.

MAYOR NEUMAN

OTTO NEUMAN, member of Grace Church, Logansport, took office Jan. 1 as mayor of Logansport. Mayor Neuman is an active layman, having served as Sunday school superintendent for twelve years and on the church council for ten years.

Calumet Self-Study Underway

EIGHTEEN Lutheran churches in the Calumet, Ind., area are participating in a five-month project known as the Calumet Region Lutheran Self-Study Program.

Its purpose is to help each congregation get a realistic picture of its status and potential, and to further co-operation among area churches.

Church Ceiling Crashes; Congregation Will Rebuild

By E. RUDOLPH WALBORN

COLUMBUS—Five tons of ceiling crashed into the sanctuary of First Church, Lorain, on the night of Dec. 25. Pastor Robert A. Boettger and members of the congregation were thankful it hadn't happened during the services on Christmas Eve or on Christmas Day.

Members were decorating the church on Dec. 23 when they found a ceiling light was sagging. An exploring electrician reported that plaster was loose. Pews under that section were roped off, and the scheduled services were held.

Men of the church carried out the debris on Saturday, and the women cleaned up. But services on Dec. 27 were held in the high school auditorium.

Plans were made immediately for repairs. Just a week before, the congregation had met to determine finally whether to relocate. It was decided to stay in the present building, in a changing neighborhood near center city, rather than move to the suburbs.

This wasn't the first time First Church met disaster. When the present building was under construction in 1924, a tornado did extensive damage.

Synod Has 100 at Wittenberg

ONE HUNDRED MEMBERS of Ohio Synod congregations entered Wittenberg University this year as recipients of Lutheran synodical scholarships. They get one-half of their freshman year tuition. The program was begun by the synod and Wittenberg in 1945.

Twenty-five other freshman students hold similar scholarships from three other synods. The scholarships are available to members of the congregations supporting Wittenberg who graduate in the upper third of their high school classes, or who, in the middle third, qualify by examination.

Camping Season Set Records

YOUTH CAMPING was bigger than ever in the Ohio Synod in 1959, with 2,154 campers at Mowana. Director Roxy Falde had a full-season staff of 38, assisted by 52 pastors and layworkers for short periods. Congregational retreats brought 1,400 more to camp before and after the regular season.

FIRST CHURCH, Springfield, has announced a competition for its members for the writing of a hymn and melody line to be sung at the rededication of the church in the fall of 1961, after extensive remodeling is completed and a new organ installed. Pastor is the Rev. Lawrence T. Rugh.

FIRST CHURCH, Beach City, Robert Hill pastor, observed its 80th anniversary D 13 with an address by Synod President Herbert W. Veler.

Dr. Flack to Quit as Dean, Remains to Teach at Hamm

DEAN FLACK

SPRINGFIE OHIO — Dr. E. Flack has resig as dean of Witt berg Universi Hamma Divi School, a post has held sin 1940. The resig tion, announced Wittenberg Pr dent Clarence Stoughton, will come effective S 1, 1960.

Dr. Flack will continue to teach at Ham until he reaches the retirement age of His successor as dean has not been nam Dr. Flack, who is 65, has been a mem of the Hamma faculty for 37 years. He professor of exegetical theology.

Approximately 600 pastors have b graduated from the seminary in the 37 ye that Dr. Flack has been teaching at Ham and 313 have gone into the ministry si he became dean in 1940.

bers of new Gloria Dei Church gather with Dr. Young (left), Pastor Sudman and Dr. Frobenius

TRAL STATES

oria Dei Congregation Organized in Kansas City Suburb

By MARTIN G. SCHROEDER

MAHA, NEB.—Gloria Dei Church, Park-, Mo., seventh new United Lutheran con-ation in eleven years in the greater Kan-City area, was organized Dec. 6. The ter roll included 62 adults and 30 chil-.

ission developer for this suburban area Pastor Dean A. Sudman. Taking part e organization service were Dr. A. W. ng, Central States Synod president, and R. R. Frobenius, synod home missions tary.

1948 there were only three ULC ches in metropolitan Kansas City. Now e are ten, with three other fields cur-y under development in a continuing sive mission effort.

the afternoon reception in Gloria Dei, Calvin J. Naugle, pastor of Children's norial Church and a member of the ULC Board of American Missions, said: "Ten years ago when I called on people and told them I was from the Lutheran church, they thought the Lutherans were some new sect. Now everyone knows the Lutherans."

Immediately ahead for Gloria Dei is a building program. Construction of a first unit should begin early this year.

ANNUAL PRE-LENTEN LECTURES will be held at Central Seminary, Fremont, Feb. 16-18. Lecturers include Dr. H. Conrad Hoyer, executive secretary of the Division of American Missions, National Lutheran Council; Prof. Richard R. Caemmerer, of Concordia Seminary, St. Louis; Prof. Harold E. Bernhard, of Iowa State Teachers College, Cedar Falls; and the Rev. James H. Jauncy, of El Paso, Tex. Chaplain will be the Rev. Harold E. Hamilton, of Trinity Church, Lawrence, Kansas.

ont-page picture in the Grand d, Neb., "Daily Independent" ed six local clergymen kneel-n united prayer for peace at tmas time. Included were ters of the Baptist, Metho-Greek Orthodox, United Lu-n, Church of God in Christ, Roman Catholic churches. stor M. G. Schroeder of Mes-Church is third from right.

New Educational Building Dedicated by Cuero Church

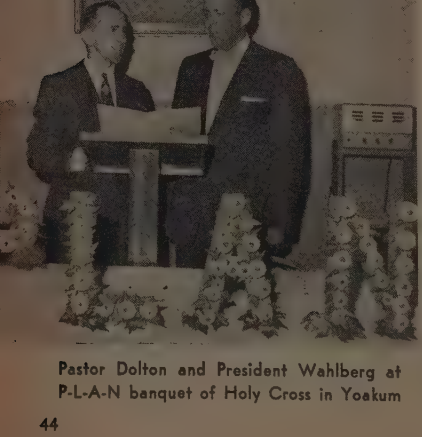
By JAMES F. VORKOPER

AUSTIN—St. Mark's Church, Cuero, realized a long-awaited dream when the congregation dedicated its new building Dec. 20.

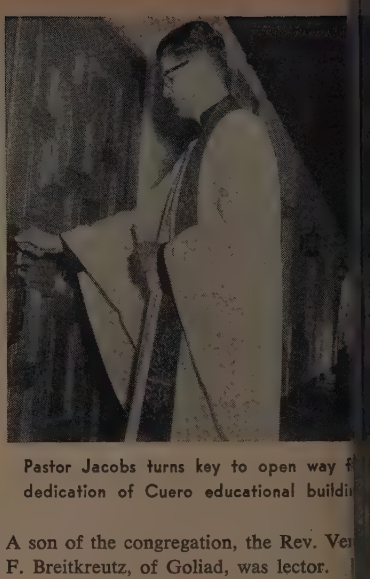
From the mission-style church, built under the pastorate of the Rev. A. A. Hahn, the congregation, led by Pastor John A. Jacobs (also secretary of synod), entered the new building for the service. Over 600 attended and another 200 came to the open house afterward.

This ceremony took place exactly 20 years after the dedication of the present church building. The new building includes a fellowship hall, junior, intermediate and senior departments of the church school, and a kitchen. It is completely air conditioned. It was built at a cost of $225,000.

President Philip L. Wahlberg preached.



Pastor Dolton and President Wahlberg at P-L-A-N banquet of Holy Cross in Yoakum



Pastor Jacobs turns key to open way f dedication of Cuero educational buildi

A son of the congregation, the Rev. Ver F. Breitkreutz, of Goliad, was lector.

Stewardship P-L-A-N Works

HOLY CROSS CHURCH, Yoakum, the t largest congregation of the Texas-Louis Synod, for the first time plunged into a program of P-L-A-N-ned Stewardship der the direction of Pastor D. I. Dolton a strong lay committee. President W berg spoke at the loyalty banquet, more than 300 members present.

The by-products were startling: incre attendances and offerings, and interest information that many had not known fore came to light in the cultivation are the program. When pledges for the program were reported the congregation gone beyond the "Venture" goal.

Holy Cross Church recently built a $30,000 parsonage. Under Dr. Paul Bec retired pastor, the stately edifice in w the congregation worships, costing $200,000, was completed several years

SOCIAL MISSIONS workshop in Decem was led by the Rev. Rufus Cornelsen Dr. George Forell. Both Augustana ULCA pastors attended.

ther League Schedules Seven Work Camps This Year

HE LUTHER LEAGUE OF AMERICA, the of- l youth auxiliary of the United Lutheran rch in America, has scheduled seven k camps for 1960 where Lutheran youth help church, social and civic institutions. r. F. Leslie Conrad, Jr., executive sec- ry, said that six of the camps will be ducted in five states. The seventh will young Lutherans working in South erica for six weeks. The South American p, Dr. Conrad explained, will be in the sh Guiana Lutheran Church.

e said the primary purpose of the an- project will again be to help Lutheran regations and affiliated institutions to ove their property. However, one of camps selected, in Norristown, Pa., will mited to recreation work among patients he Norristown State Hospital, Dr. Con- explained.

he other five areas selected for the 1960 camps are Des Moines, Ia.; Milwaukee, Wis.; Zelienople, Pa.; Albany, N. Y.; and Edinburg, Tex.

Participants in the work camps pay their own travel expenses and also a camp fee which helps defray food and housing costs.

The work camp projects include painting and repairing a settlement house, working in an inter-racial congregation, maintenance work on a children's home and landscaping and painting a neighborhood center and day camp. Four of the camps are for ten days and two are for sixteen days.

A

morial Library Established First Church, Cedar Rapids

By ALFRED J. BEIL

DAR RAPIDS—First Church has set up a orial library, in a room just off the narthex adjacent to the church nave. ed during parish education emphasis last fall, the library proved its worth diately as members of all ages bor- d books.

morial gifts provided money both for shing the room and for purchasing s. A committee of church councilmen nembers of the parish education cabinet charge. It meets regularly to decide w purchases, and to screen books of- from private sources.

cial displays are arranged each month, ntrating on a theme associated with urch year. There are also special art ys.

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"The Church and Judaism" Is Subject of Conference

By LOUIS F. MERTZ

LOS ANGELES—"The Church and Judaism," a theological consultation sponsored by the National Lutheran Council's Department of Christian Approach to the Jewish People, was held Jan. 4 at First English Church, Los Angeles.

Dr. W. E. Wallner was chairman. Speakers included Dr. George H. Muedeking and the Rev. Alf M. Kraabel.

MT. OLIVET CHURCH, Lakewood, broke ground for new church buildings at 6:30 Christmas morning, at the conclusion of a pre-dawn candlelight service attended by persons. Pastor Gene Samuelson was sisted by the Rev. Louis F. Mertz, of Beach; architect Harold Carlson, and A Amstutz, LLM director.

Newsboy Points for Seminary

KENNETH T. (TOM) ROSE is only 14 he is preparing for the ministry. From work as a newspaper carrier he already

Acolyte Tom Rose and Pastor Heinecke

saved $740 for his education. After co he wants to go to Pacific Seminary.

The Riverside *Press-Enterprise* rec honored Tom for 100 per cent coverag his route. Counseling the boy on his ca plans is the Rev. F. W. Heinecken, p of Trinity Church, Riverside, where is a faithful acolyte and has attended ch school without missing for more than years. He is a member of the Lu League.

Tom attends Riverside Poly High Sch His hobbies include baseball, football, sw ming and other sports.

Newspaper experience has been us

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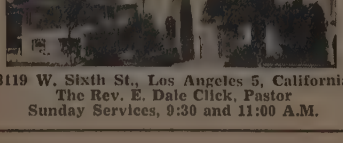

3119 W. Sixth St., Los Angeles 5, California
The Rev. E. Dale Click, Pastor
Sunday Services, 9:30 and 11:00 A.M.

thinks, in preparing him for his career use he is learning to meet and serve le every day.

R. JOHN B. KNISELEY has joined his son, or Karl Kniseley, as a staff member of Church, Glendale. Dr. Kniseley, who pastor of Mt. Zion Church in Pitts- h, Pa., for 25 years, will be responsible vangelism, visitation and counseling.

AGNER COLLEGE CHOIR will give a con- in First English Church, Los Angeles, eb. 7.

RIST THE KING CHURCH, Fremont, cele- d its second anniversary on Dec. 1. er leadership of Pastor Conrad Simon- the congregation has grown to 250 bap- members.

RINITY CHURCH, Pasadena, was host to Luther Leaguers for New Year's Eve Day festivities. After the midnight serv- half the Leaguers set up chairs for the Parade while the others rested and entertainment. At 3:30 A.M. the sched- vas reversed. At 9 A.M. all the Leaguers, sponsors and members of the congre- n attended the Rose Parade festivities.

HAGERSTOWN . . .

Continued from page 40

erstown area in St. John's Church, erstown, Feb. 4; Cumberland area in John's Church, Cumberland, Feb. 5. ty-seven congregations will participate ese Western Conference area meetings.

Pre-Lenten Retreat Planned

E-LENTEN RETREAT for pastors will be at the synod Camp and Conference er Monday and Tuesday, Feb. 15-16. hristian Social Responsibility" is the e to be presented by Dr. Lawrence D. emer, Dr. Reginald W. Deitz, Dr. Fred- K. Wentz, Dr. Vladimir Hartman, and Rev. Rufus Cornelsen.

MMER CAMPING season dates are ar- ed in one-week periods beginning July 3 closing Aug. 28. The 25th annual Sum- School for Church Workers will be held

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Mexico City - Acapulco
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C EUROPE-Holy Land
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June 26 to Aug. 3, 1960

D HAWAII
Air Both Ways or Air and Ship
July 15 to July 24, 1960

E ALASKA -Inner Seaway Passage
Seattle - Victoria - Vancouver, Juneau - Skagway - Banff, Lake Louise
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MD.: HAGERSTOWN . . .

at Hood College, Frederick, July 17 to 23.

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• GROUPS WELCOME •

Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

A RETREAT for Sunday church sc superintendents and chairmen of Chris education committees will be held at synod camp Saturday and Sunday, M 5 and 6. Dr. Ralph D. Heim, Gettys Seminary, will be one of the leaders.

TEN COUNCILMEN, their wives and six children, representing St. Luke's Chu Cumberland, Pastor William R. Snyder, a two-day retreat at the synod camp. program included Bible study and plan for the future work of the congregatio

—CHANGES OF PASTORATE—

ILLINOIS

ECKARD, RALPH E. From Trinity Chu Kirkwood, Mo. To Wilmette Chu Wilmette.

KUSKEVICS, KARL T. From St. Jo Church, Bluffs. To St. Peter's Chu Chicago.

NEW JERSEY

CREADICK, RICHARD. From St. Lu Church, W. Collingswood. To Redee Church, Ramsey.

OHIO

LA FONTAINE, LEO S. From St. Matth Church, Mansfield. To Trinity Chu Bridgeport.

SAFFORD, DONALD E. From Mifflin par To St. Paul's Church, Marion.

PACIFIC SOUTHWEST

WAGNER, DONALD. From First Church, C land, Calif. To Mt. of Olives Chu Phoenix, Ariz.

VIRGINIA

ECKERT, RUSSELL A. From U.S. Army c laincy. To Trinity Church, Roanoke.

HAAG, LLOYD K. From St. James' Chu Emsworth, Pa. To Resurrection Chu Arlington, minister of education.

—DECEASED—

MRS. HILDA ESTELLE CHATTEN, wife of the Rev. Arthur R. Chatten, pa of Christ Lutheran Church, Schoenersv Pa., died in an automobile accident last I 3 while enroute with her son, John, Philadelphia.

's. Chatten was born in Schnecksville, the daughter of Arthur R. and Magde- S. Laub. She attended Allentown High ol and the St. Luke's Hospital School ursing, Bethlehem, Pa. She was mar- to Pastor Chatten in 1933 and assisted n his hospital ministry in Philadelphia any years. She is survived by her hus- and son, John.

neral service on Dec. 7 was conducted hrist Church, Schoenersville, by Dr. les M. Cooper, president of the Minis- n of Pennsylvania, and Dr. Henry J. , dean of the Allentown District. l was in the church cemetery.

. MARTIN LUTHER ENDERS, 81, r emeritus of First English Church, nore, Md., died Dec. 26 at his home ltimore.

was born in Richmond, Ind., son of George W. and Mrs. Phoebe Miller s. His preparatory schooling was in Pa. He was graduated from Gettys- College in 1899 and Gettysburg Semi- n 1902.

Enders' entire ministry was in congre- ns of the Maryland Synod. He served Church, Catonsville, 1901-10; St. Church, Cumberland, 1910-25, and Church, Baltimore, 1925-53.

viving him are his wife, the former Hubner, and four children: Mrs. LeRoy, of Mineola, N. Y.; Mrs. Mary e Willis, of Fredericksburg, Va.; Mar- uther Enders, Jr., of Baltimore, and George Enders, of Westfield, N. J.

neral service was conducted Dec. 30 st Church by the pastor, Dr. L. Ralph . Interment was in Prospect Hill Ceme- York, Pa.

E REV. JOHN H. M. SHIERY, 42, Jan. 1 in Good Samaritan Hospital, ille, Pa., of leukemia. He had been of Zion Church, Frackville, Pa., since

n in Lancaster, Pa., Pastor Shiery at- l Dalhousie University and Acadia rsity, in Nova Scotia; Gettysburg Semi- nd Western (now Central) Seminary, receiving his bachelor of divinity degree at the latter. He was ordained in 1945 in Omaha, Neb., and served pastorates at Columbus and Wayne, Neb., before coming to Frackville.

Surviving him are his wife, the former Lucille Reinhardt; three children, David, Mary Elizabeth and Mark, and his parents, the Rev. and Mrs. George H. Shiery, of Kutztown, Pa.

Funeral service was conducted Jan. 5 in Zion Church, Frackville, by Dr. Charles M. Cooper, Pennsylvania Ministerium president; the Rev. Walter H. Guigley, dean of the Pottsville District, and Dr. Emil Weber of Pottsville. Interment was in Wayne, Neb.

MRS. ETHEL MAY SORENSON, wife of the Rev. Carl Sorenson, died Nov. 26 at their home in Syracuse, Ind. Services were held at Grace Lutheran Church, Syracuse, Nov. 28, 1959, with burial at Albion, Ind.

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IN CONCLUSION

IT'S AMAZING that there are so many levels on which Christian faith can operate. A man who knows a dozen great systems of philosophy can be a true (and highly sophisticated) believer. A man who has never heard of Plato or Immanuel Kant may have simple faith which hasn't changed since he was confirmed at 14.

The complicated faith is not necessarily better or worse than the simple faith. The God who is made known to us in Christ is of such dimensions that the thought patterns we use in explaining him to ourselves are not of basic importance.

Our faith doesn't depend, either, on how much we know about the Bible. There is no limit to the amount of knowledge that can be acquired. A Bible scholar, for example, has to decide whether to become an Old Testament or a New Testament specialist. He can't manage both in one lifetime. But I suspect that fully 50 per cent of us couldn't name the 12 disciples from memory.

THERE ARE a few essentials, though, for one who hopes to grow in faith. We have to visit the Bible world frequently—every day if possible—and make acquaintance with the great company of people we read about there. All of the people of that book, in some way or other, are living with God. They may be fighting him or loving him, but he is intensely real to them. Even if we lack background knowledge which would help clear up parts of the Bible which puzzle us, the high voltage of the book can't help but come through.

The next thing is prayer. From the ancient Bible world we come back to today and venture on that great ex ence of carrying on a conversation the Creator of heaven and earth. the progress we have made so fa learning to trust and love God will f in our periods of prayer.

These are the things—Bible rea and prayer—that we can do alone. tunately, as Christians, we don't ha be always alone. God's gifts to u crease in effect when we unite in Christian congregation to worship gether. It doesn't matter whether choir is likely ever to be invited to in Carnegie Hall, or our pastor to pr on a TV network. We come to ch because God is there, and we are gether to share his presence.

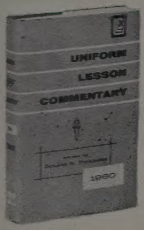
THEN COMES the climax of our with God. We have to do somet We have to find ways of expressing trust in God. We have to go back forth through our whole pattern o in a self-analysis to discover the poin which we fail to live by faith. I don't take this seriously, nothing counts.

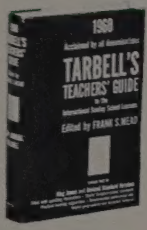
With Scripture, prayer, and wor we have fresh energy to focus on problems of living. But when that en arises, it must be used or it evapo The commandments are simple: 1) God, 2) love our neighbor, but pu them into practice tirelessly, wisely fectively will keep us busy till we d

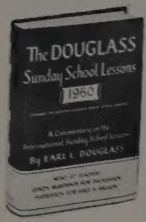
And here is where we realize tha matter how fully we have develope Christian faith, our resources are sti adequate for the Christ-like life. start over at the beginning—Scrip prayer, worship—knowing our need for grace to carry us through. cycle of Christian experience, we tually discover, is the eternal life God.

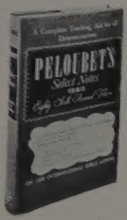
—ELSON R

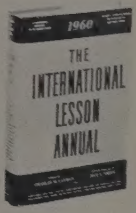
1960 Lesson Commentaries











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